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*Right Hon<sup>ble</sup>  
Sir Robert Peel Bart.*

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AN ACCOUNT  
OF THE  
RELIGIOUS AND LITERARY LIFE  
OF  
ADAM CLARKE, LL.D., F.A.S.,  
&c., &c., &c.

---

BY A MEMBER OF HIS FAMILY.

---

*Habuit a natura, genus quoddam acuminis, quod etiam arte limaverit, quod erat  
in reprehendis verbis versutum et solers; sed sæpe stomachorum, nonnunquam  
frigidum, interdum etiam facetum.*

Χαρίτι δε Θεου, εἰμι ὃ εἰμι.

VOL. II.



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**PREFACE**

**TO THE**

**SECOND VOLUME.**

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IN the Preface to the first volume of this work it was stated, that Dr. Clarke could never be induced to write more of his Life than that portion of it which has already appeared before the Public. This resolution was a subject of much regret to all his family, and to none more so than to the continuator of these Memoirs,—his youngest daughter.

One day, while she was strongly urging her Father upon the subject, and was giving reasons for her importunity with that zeal which affection excited and a conviction of the importance of her request sustained, he listened for some time, and then, in the midst of her pleading, he said, “ Mary Ann, why do not you yourself undertake the work? I will give you every assistance to carry it on,

so far as materials are concerned ;—my journals, my commonplace book, my letters, my memoranda of events and thoughts, are all at your service ; whatsoever requires explanation I am here to make clear, and any information which you need concerning facts or persons, you shall have ;—be yourself the Continuator, and let me be solicited no farther on a point concerning which, I have long made up my mind ;” and immediately he took her into his study, and laid before her a mass of materials, and gave a variety of details, all of which seemed to promise that it would not be so hopeless for another to execute the task as had been previously supposed. Under the impression of this feeling, she returned home ; but when she coolly and calmly reflected upon what was implied in the work thus undertaken, her courage failed, and she wrote to Dr. Clarke, stating her doubts and fears and incapacity : this letter obtained an answer calculated to relieve her apprehensions, containing in addition, an exhortation to persevere in the undertaking, couched in such strong language of affection, that the wish which it expressed was immediately felt by her heart as a positive command. She therefore undertook the office of Biographer, induced by her Father’s express desire ; and with much anxiety, laboriously arranged, connected, and dilated the materials and memoranda committed to her care.

Such is the origin of Dr. Clarke’s youngest daughter

becoming the continuator of her Father's Memoirs,—an office which she assumed with feelings little short of dread; because, as her love and admiration of her parent were intense, so was her anxiety, lest his fame and due estimation should be injured by any want of skill or care or talent in his Biographer.

The materials which she used, and the method of her proceeding, were the following:—Dr. Clarke narrated to her facts, and gave dates; copies of letters, which he had deemed of any importance, were put into her possession; several accounts of various transactions were drawn out for her use by himself; the journals already in existence, and others which never would have been written but at her earnest request, were given to her care to be incorporated into the work; and documents of various kinds, in the form of letters, anecdotes, observations, &c. &c. were explained and illustrated, and committed to her charge. When all these were embodied into a consecutive narrative, the whole was submitted to Dr. Clarke, who looked over it and avouched for the correctness of the facts, by subscribing his initials to each separately; neither correcting, nor changing either word or expression, farther than might be needful to represent each statement in its true light; so that Dr. Clarke is in no way accountable for anything expressed in this, or the remaining volume, excepting for *the facts which they contain*, and for *what is quoted as from his pen*.

It should, however, be stated that, *since* Dr. Clarke looked over the loose sheets, some Letters and Circumstances, which have only lately come to the Editor's knowledge, have been interwoven with the Narrative.— We love and reverence our Father's memory too deeply to render him responsible for *any* act or performance of his children.

The Editor of this Continuation of Dr. Clarke's Life, being more accustomed to such work than his sister, looked over the manuscript, and brought it through the press, suggesting and making such alterations as he deemed to be expedient.

J. B. B. CLARKE.

*Frome, April 6, 1833.*

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## BOOK V.

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### MANCHESTER.

1792—3.

THE Life of Dr. ADAM CLARKE will now, as far as possible, be resumed in its chronological order ;—from the above date particularly it was of so public a nature, that much even at this remote period of time may be collected, which will throw considerable light upon his general character.

From a perusal of the first volume, the life of Dr. Clarke evidently appears to have been characterised not only by extreme industry, but by a spirit of deep investigation : what he heard, but knew not, that he enquired into, in order to discover if it could not be made subservient to the cause of God, or beneficial to that of man ; for each was constantly to him the subject of earnest solicitude : one of his practical maxims being,—“Through desire a man having separated himself, seeketh and intermeddleth with all wisdom.” This love of knowledge had induced Mr. Clarke to attend to the study of chemistry, and to go even into the more abstruse branches of it: what knowledge he gained he endeavored to communicate ; and also to use in his ministry.

One Sabbath morning, during his abode in *Dublin*, he preached in White Friars Street Chapel, from Isa. i. 25, 26, *And I will turn my hand upon thee, and purge away thy dross, and take away all thy tin, &c.* In explaining this passage, he mentioned the method by which the dross is separated from the silver in the process of refining, and made some observations on the nature and properties of metals, tending to throw light on the subject which he was discussing.

A gentleman, eminent as a man of science, was present on that occasion, having been induced to go and hear Mr. Clarke preach by the solicitations of a mutual acquaintance: this gentleman's name was *Hand*: he had for some considerable time paid much attention to the study of alchemy: he had tried every experiment which books and his own imagination suggested to him, and night and day he sought "The Philosopher's Stone."

This Sermon struck his attention, and he believed he could discover, that the man who had gone so far as it was evident from that Discourse Mr. C. had gone in the science of chemistry, and the method of purifying metals, could not but have proceeded farther, and enquired into the arcana of science. He repeatedly heard Mr. Clarke preach, and began to be deeply interested in him; at the same time never losing the impression made by the first Sermon he had heard him deliver. He sought an introduction, which the mutual acquaintance before mentioned easily obtained for him.

Mr. Richard Hand being an intelligent man, possessing a warm and affectionate heart, the acquaintance soon ripened into intimacy and friendship. He communicated to Mr. Clarke his impression and belief in reference to his also having enquired into the subject of alchemy as well as himself; and, as Mr. Hand possessed a good laboratory, they frequently made experiments together. Mr. Hand

sought in all and by all, the art of transmuting the inferior metals into silver and gold, and nothing could divert him from his favorite pursuit: often he imagined himself on the eve of discovering the mighty secret, and though often baffled, the prize appeared ever near his eager grasp.

From this study many curious discoveries were made; but his credulity was probably sometimes imposed upon; while at others many interesting circumstances arose out of the study itself.

After Mr. Clarke left *Dublin* for *Manchester*, Mr. Hand continued to improve their acquaintance by correspondence, during which he ever kept in view his favorite theme. As there is in one or two of these Letters a singular relation in reference to this subject; the Reader, by their transcription, will judge for himself of the circumstance narrated; it being premised that, Mr. Richard Hand was a gentleman of character, and one who would not on any account knowingly misrepresent any fact. The Letter in question is dated,

*Dublin, Dec. 2, 1792.*

“MY DEAR FRIEND,

“You see by the size of this paper that I like writing to you, while I have to thank you for your last Letter, which I did not receive so soon as I ought to have done, owing to the wind being against the packet’s coming in.

“The second of November last, came to my house two men, one I thought to be a *priest*, and yet believe so, the other a plain sedate looking man: they asked for me. As soon as I went to them, the last-mentioned person, said, ‘He had called to see some of my stained glass, and hoped, as he was curious, I would permit him to call and see me now and then:’ of course I said I should be

happy that he would do so. After much conversation he began to speak of *metals* and their properties, and of *alchemy*, asking me, 'If I had ever read any books of that kind;' (but I believe he well knew that I had). After some time, and many compliments passing on my ingenious art, they went away. At twelve o'clock the next forenoon he came himself without the priest, and told me 'He had a little matter that would stain glass the very color I wanted,' and which I could never get, that is, *a deep blood red*. Said he, 'If you have a furnace hot we will do it, for the common fire will not do well.' I replied, Sir, I have not one hot, but if you will please to come with me I will shew you my little laboratory, and I will get one lighted. When we came out he looked about him, and then said, 'Sir, do not deceive me, you are an alchemist.' Why do you think so, Sir? 'Because you have as many foolish vessels as I have seen with many others engaged in that study.' I have, I answered, worked a long time at it, it is true, without gain, and I should be glad to be better instructed. 'Do you believe the art?' Yes, Sir. 'Why?' Because I give credit to many good and pious men. He smiled. 'Will you have this air-furnace lighted?' Yes, Sir. I did so: he then asked for a bit of glass,—opened a box, and turned aside, and laid a little red powder on the glass with a pen-knife,—put the glass, with the powder on it, into the fire, and when hot, took it out, and the glass was like *blood*. 'Have you scales?' I got them for him, and some *lead*: he weighed two ounces: he then put four grains of a very *white powder* in a bit of wax, and when the *lead* was melted, put this into it, and then raised the fire for a little while,—then took it out and cast it into *water*:—never was finer silver in the world! I exclaimed and said, O God! Sir, you amaze me! 'Why,' he replied, 'do you call upon God, do you think He has

any hand in these things.' In all *good* things, Sir, I said. 'Ah, friend, God will never reveal those things to man: Did you ever learn any magic?' No, Sir. 'Get you, then, ———, he will instruct you; but I will lend you a book, and will get you acquainted with a friend that will help you in knowledge. Did you ever see the devil?' No, Sir, and trust I never shall. 'Would you be afraid?' Yes. 'Then you need not be, he harms no one; but is every ingenious man's friend. Shall I shew you something wonderful?' Not if it is any thing of that kind. 'It is not, Sir: please to get me a glass of clean water.' I did so. He pulled out a bottle, and dropt a *red liquor* into it, and said something I did not understand. The water was all in a blaze of fire, and a multitude of little live things like lizards moving about in it. I was in great fear: this he perceived, took the glass and flung it into the ashes, and all was over. 'Now, Sir,' said he, 'if you will enter into a vow with me, as I see you are an ingenious man, I will let you know more than you will ever find out.' This I declined, being fully convinced it was of the *devil*; and it is now I know the meaning of 'coming improperly by the secret.' After some little time he said 'he must go, and would call again when I should think better of his offer.' He left me the two ounces of *luna*, and I have never since seen nor heard from him. Much conversation passed which it would be too long to write; but he told me that 'he was sure I knew nothing about it.'

"Oh, my dear friend, I did not rest for two or three nights—dreaming and starting; but knowledge gained that way I want not.

"I have now taken up much of your time, and must conclude, wishing yourself and family the blessing of God.

I remain, &c.,

RICHARD HAND."

[*From the Same.*]

*January, 1793.*

“I THANK you for your Letter ; but lament to hear of the illness of Mrs. Clarke, and sincerely pray that the Lord will bring her through it safely, and her dear little family: truly, my friend, I always particularly include yourself and family in my prayers, and while I live I will continue to do so.

“I will now proceed to give you the answers you require to your questions ; first informing you that, I have never since seen nor heard any thing from the individual you refer to ; and that secondly, when he was with me I was not in any part deceived. I was not imposed upon in the transmutation, having used a quarter of an ounce of the silver in my own work, and sold the remainder of it for *pure silver*. The metal was in fusion, and when the powder was put in, which was in size not larger than the head of a lady’s hat pin, the lead in a moment became like some dried powder or calx ; the fire was then raised to melt it again, which was of a heat that would melt any silver ; in about ten minutes or a quarter of an hour he said, ‘It is in perfect flux.’ He took it out with the tongs and cast it into the water, and you never saw whiter or finer silver in your life. I have heard too much of the tricks of alchemists, and was too attentive to all that passed, for any man or devil to deceive me in this.

“When I mentioned the name of God he smiled with a kind of contempt. The glass of water was a common tumbler, and he said something as he was putting it in, and looked very sternly at me: the blaze did not take place the moment he put the *red liquid* in, but little flashes in the water, and a strong smell of sulphur, so much so that

I thought some had fallen into the air-furnace which was on the top, but that was not the case: the glass soon became all on fire like spirits of wine burning, and a number of little creatures became visible exactly like lizards in England, some of them moved their heads almost to the top of the glass, and I saw them as fairly and distinctly as I ever saw any thing in my life. He observed me tremble, and I exclaimed, Christ save me! Sir, I never beheld such a thing in my life. On his flinging the water on fire under the grate with the lizards in it, I looked to see if I could observe them there: he observed me, and said, 'They are gone.' Where? 'From whence they came.' Where is that? 'Oh, you must not know all things at once.' Why, Sir, I believe this is magic—you could, I have no doubt, raise the devil if you liked. 'Would you be afraid?' Yes, Sir, I hope ever to be saved from having any thing to do with him. He replied, 'You are a very ingenious man, Mr. Hand, and I wish you to be better acquainted with nature and the things in this curious world, through which I have myself almost been, and I have more knowledge than most I have met with, and yet I know many wonderful men.'

"Do you know any person, Sir, who has the red stone? 'I do, multitudes.' I wish I knew some. 'You shall, and the whole secret.' Sir, you are very good. 'But you must know that we are all linked like a chain, and you must go under a particular ceremony and a vow.' I will vow to God, Sir, I replied, that I will never divulge—— Here he stopt me, and said, 'I was going beyond the question,' and appeared vexed. He said the vow must be made before another; and, with an angry tone, 'It is no matter to you whether it be before God or the devil, if you get the art.'

"Then, indeed, my dear friend, I saw almost into his

inmost soul, and I grew all on fire, and said, I will never receive any thing, not even the riches of the world, but from God alone. ‘Oh, Sir,’ he replied, ‘you seem to be angry with me, my intention was to serve you; you are not acquainted with me, or you would rather embrace, than offend me.’

“Much more conversation passed, but I cannot tell it you exactly. He spoke of ——, and many other such books, and said he would lend me one. After some time, he added, he would leave me to reflect on the subject; said he would call again; and wished me good morning. He had told me that there was but one way on earth of knowing the transmutation of metals, and of that he said I knew nothing.

“You did not tell me if Mr. —— is still in Manchester: I wonder he would not acknowledge to you that he had the art, and how. If he is still in Manchester, tell him of a distressed brother, and perhaps he will give me light and help to the art.

Your’s, most sincerely,  
RICHARD HAND.”

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[*From the Same.*]

*Dublin, May 13, 1793.*

“MY DEAR FRIEND,

“NOTWITHSTANDING I have not received any letter from you lately, I am sure you will be happy to hear how I am going on.

“Having had but little to do for some months, I, who never can be idle, began a very large window, exceedingly fine, I assure you: I have at length finished it, and it is now before the Dublin Society, and I expect a

good premium for it : I am making all the friends I can, and have most of the chief persons on my side. The Speaker of the House of Commons has attended the Society for me at the request of the *Marquis of Waterford*, and he has promised me that, as soon as Parliament shall meet, which will be the latter end of this month, and there be a sufficient number of members to attend the Society, that they shall make a grant. After that the window will be raffled for by seventy-five subscribers, at two guineas each, which will make the price I put on the window—150 guineas. The Lady-Lieutenant has taken this upon her, with the Lord Chancellor's Lady, and several gentlemen, so that the subscriptions will soon be full. Since I wrote to you last, I met the man who was at my house, and who made the transmutation, and did the other matter. I said, 'How do you do, Sir?' He replied, Sir, I have not the honor of knowing you. 'Do you not remember,' said I, 'the person who stains glass, and to whom you were so kind as to shew some experiments?' No, Sir, you are mistaken; and he turned red in the face. 'Sir,' I answered, 'If I am mistaken, I beg your pardon for telling you that I was never right in any thing in my life, and never shall be.' Sir, you are mistaken, and I wish you good morning. He several times turned round to look after me; but be assured, I never saw a man if that one was not the one who was with me. I do intend to enquire and find him, or who he is, of this I am determined.

"I am at the work again, and building a digesting-furnace, exactly after *Philalethes*, with a tower to contain charcoal sufficient to last twenty-four hours without putting on fresh. I will have it so constructed that I can give it any degree of heat I please; so you see, my dear friend, I cannot have done—nor will I, while I have even

## 10 REMARKABLE COMMUNICATION FROM MR. HAND.

a little to enable me to proceed ; I spend nothing in any other amusement, so that I may do something at this, that if God pleases, I may have a little to spare to do good with : I wish I had to spare now, for thousands are starving here, and through hunger breaking into almost every *butcher's* and *baker's* shop, eating what they take in the open street. You cannot imagine what distress there is here : great subscriptions are going on for their relief. Do you ever see that gentleman in Manchester who called on you and said he was at the work too ? what is he at ?

“ I hope Mrs. Clarke and the children are well. Mrs. Hand will be confined in a few days ; I shall have a fine family—*I had need have the stone*. I wish I could take a trip to see you this summer. Farewell ! God bless you and your's.

Sincerely till death,  
RICHARD HAND.”

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This gentleman continued to correspond with Mr. Clarke during the years he remained in Dublin : he afterwards removed to London, and maintained his intimacy with him and his family till his death.

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During Mr. Clarke's residence in Manchester, he often attended and prescribed for the sick, and on these occasions he was scrupulously careful not to minister but to a disease with the features of which he was well acquainted, ever recommending those learned practitioners, whose

more especial duty it is to attend the call of serious disease and affliction; during their visits he was often requested to be present also, and thus he early got acquainted with different physicians then residing in Manchester, all of whom entertained a high regard and esteem for him. Among this number was the famous Dr. *Eason*, who had a peculiar affection for Mr. Clarke, and ever manifested it towards himself and family, mingling as often as possible with it in social intercourse; but though he professed not religion himself, he perceived its blessedness, and at all times frankly acknowledged it. On one occasion, while attending the death-bed of a Methodist, Mr. Clarke being present, he turned to, and thus addressed him: "Adam, I like to attend your people when they are dying, they go off so quietly, and give us no trouble."

In the course of the year 1792, there was a breach made in Mr. Clarke's domestic circle, by the death of his third child, a beautiful boy of nearly two years old, of the name of *Adam*: he was seized with the croup. The promptest means were used; but medical skill availed not, and in a few hours, to the great grief of his parents, this promising child breathed his last in his father's arms. It was long before they could realize the fact; so full of life had he been but a few hours before, and the stillness of death so soon to succeed, seemed almost a thing impossible to the fondness of parental hope and love. The remembrance of this afflictive circumstance never left the mind of Mr. Clarke through life, and when any incident brought it into notice, his eye was instantly dimmed with a tear, nor would he ever again permit any child of his to be called after his own name.

## LIVERPOOL CIRCUIT.

1793—5.

FROM Manchester, in the summer of 1793, Mr. Clarke was appointed by the Conference to the *Liverpool* circuit. Many of the events of that period of his life it is now impossible to trace ; but some of its incidents are of such a nature as not to be readily forgotten ; of this description is the following :—

He had gone to preach at a small village called *Aintree*, a few miles from Liverpool, and was accompanied by his brother and a friend. After preaching, as they were returning, two men waylaid him, and taking a sure aim from behind their covert, threw a stone at Mr. Adam Clarke, which cut through his hat and made a deep wound in his head : he fell with the violence of the blow, for the stone proved to be upwards of a pound in weight ; on his friends' carrying him into a near cottage, his brother examined the injury, and found that, though not necessarily mortal, it was of such a kind as to require perfect quiet, and determined, after washing and dressing the wound, which had copiously bled, to let him remain in the cottage till the following day.

Leaving the friend with his wounded companion, Mr. Tracy Clarke went in quest of the wretched men who had committed this outrage : he found them at a public house not far off, and charging them with the fact, each instantly accused the other. Upon questioning them, it appeared that they were Roman Catholics ; that they had casually entered the house during the preaching, and placing themselves near the door, as soon as the service

was over, they followed Mr. C., concerted their plan, and executed it in the manner narrated.

Mr. Tracy Clarke had them both apprehended, and then returned to his brother : while explaining the circumstances of the case, the people of the house, on learning that the wounded man was a Methodist preacher, and that the offenders were Papists, themselves chancing to be of the same creed, expressed themselves thus, " You have been well served ; what business have you to come and preach here ? it is a pity that they had not killed you."

The two friends, after such a declaration, felt that to be no fit place to leave Mr. Clarke in, and, consequently, with considerable difficulty and risk, succeeded in getting him to his brother's house at *Maghull*, whence the next day he insisted on being removed to his own residence in Liverpool, where he was presented to his family the picture of death, his hair and clothes covered with blood. Here he was laid up more than a month, a considerable part of which time his life hung in doubt. The men were brought before a magistrate for this outrage ; but Mr. Clarke, fearful that it might affect their lives, refused to prosecute ; and, on their confessing their fault, and binding themselves to the magistrate never more to offend, they were discharged. As this act had evidently arisen from bigotry, it may be supposed that Mr. Clarke had in his sermon been attacking some of the articles of the Romish faith ; but it was not the case : during the whole discourse not one word had been said on the subject of Roman Catholicism, nor was there the slightest misunderstanding between Mr. C.'s family and those men ; for, till the evening in question, they were totally unknown to each other. But the men were bad men as well as bigoted men ; and in the process of years, not having

profited by the warning, and continuing to violate the laws of their country, they both came to a tragical end.

Notwithstanding occasional opposition and frequent dangers, Mr. Clarke continued his varied ministerial duties on the Sabbath; and added to these almost daily preaching, and a rigid regard to visiting the sick; and, although many villages where he had to go were situated several miles from Liverpool, his constant practice was to walk home after preaching, alike regardless of distance, darkness, or state of the weather: his duty discharged, his wife and infant family absorbed the next best feelings of his soul.

In the summer of the year 1794, Mr. Clarke's parents, accompanied by the younger branches of their family, removed from Ireland, and settled a short time afterwards in Manchester; where his father established himself in a classical school: in this town he continued to reside till his death. His son remained in Liverpool, continuing his labors among a people who loved him, and who valued his services. During his two years' residence, himself and colleague, the venerable Mr. John Pawson, had the satisfaction of seeing the Society more than doubled. They acted in unison; they labored with diligence, and hence the good pleasure of the Lord prospered in their hands.

It appears, from a small MS. book in Mr. Clarke's hand-writing, that in July, 1795, he attended the Wesleyan Conference, held that year in Manchester: he there records the death of six preachers during the past year, of whom he adds:—

“*J. Broadbent* was a man much alive to God, zealous for his cause—and his end was peace.

“*Samuel Hodgson*,—who was a man of unblemished character, of a generous mind, and much devoted to God;

by unwearied application to reading and study, he acquired a large share of very useful knowledge, and had travelled sixteen years : he was unhappily drowned, but was heard to cry, ' Lord Jesus receive my spirit.'

"*Charles Boone*,—a true Christian in spirit and conduct, of uncommon benevolence of mind, a friend to religious liberty, but of a most peaceable disposition : and in great peace he died.

"*Mark Willis*,—a man of a very amiable disposition, punctual in all his appointments, an acceptable preacher : he travelled among us seven years, and died as he had lived, in righteousness and peace.

"*John Hampson*,—a very sensible and useful man, of uncommon strength of body and benevolence of mind : his conduct was upright, and his death sudden."

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## LONDON CIRCUIT.

1795—8.

At the close of the Conference, Mr. Clarke returned to *Liverpool*, in order to remove his family to *London*, to which place he had been appointed. He resided in John Street, Spitalfields, in the house adjoining the chapel, which had been originally built for the Protestant French refugees, but which was afterwards bought by the Wesleyan Methodists.

It was in this place, and at this time, that he more particularly employed himself in writing Notes for a Commentary on the Old and New Testaments. To enable him to

## 16 BEGINS HIS COMMENTARY ON THE SCRIPTURES.

do so with greater ability, correctness, and satisfaction to himself, he began the *critical* reading of the Original Texts ; and first, literally translated every verse of the Old and New Testaments from their Originals, marking all the Various Readings, and comparing them with our present Authorized Version. He also diligently pursued his oriental studies, in order to his better understanding and explaining not only Eastern customs and metaphors, but to enable him to obtain a clearer insight into the spirit of oriental poetry and diction ; all which information he knew to be highly important to any one who should undertake to write a Commentary on the Sacred Scriptures.

Here, properly speaking, Mr. C. commenced that life of literary labor which ultimately produced such numerous and important results ; though it required the progress of years to bring them to a state of maturity. He however never permitted his literary work to interfere with his ministerial labors, which were of no ordinary importance ; for, besides the duties belonging to a Superintendent, he had the charge of visiting the infirm, the sick, and the dying ; and, in conjunction with his colleagues, to preach in all the different chapels in the widely extended Circuit, which at that period of time stretched East and West from *Woolwich* to *Twickenham*, and North and South from *Tottenham* to *Dorking*. Thus his walks were long, and his preaching, as well as other religious duties, frequent on the Sabbath and on the week days. It was his constant practice to keep a Journal of all the texts he preached on, and all the places he preached at, in the regular chronological order of the days of the month, years, &c. On computing from this Journal the distances of the respective places, and the number of times he preached, it is found that he had walked,

during the three years he remained in London, in the mere duty of preaching, upwards of *seven thousand miles*; for he invariably performed these journeys on foot, except to Dorking; and, for the most part, he was accompanied by his old and attached friend the late John Buttress, Esq., of Spitalfields; and, with few exceptions, the two friends always returned home together after the preaching; indeed, so inseparable were these companions in all their walks on these occasions, and so remarkably dissimilar were they in their respective sizes, that they obtained the epithets of *Robin Hood*, and *Little John*.

It will be remembered by the Reader of the early part of this Work, that Mr. Clarke had married Miss Cooke, of Trowbridge, Wiltshire; and, though not contrary to the knowledge, yet certainly without the approbation, of that lady's mother. This circumstance for many years prevented all intercourse with the family, so that some of its younger branches had in the mean time married, without Mrs. Clarke's personally knowing the gentlemen to whom they were united. Her third sister, Frances, who had from her youth been remarkable for her seriousness, strength of mind, and epistolary talents, had early joined the Methodist Society, and was exemplary for her devotion to the cause of God and His church. At the time we are speaking of, a gentleman of the name of Butterworth, son of the Rev. John Butterworth, (for many years Minister of a Baptist Congregation in *Coventry*, and author of a Concordance of the Holy Scriptures,) attended the Baptist Chapel in Chancery Lane, and observing a young man of genteel appearance and serious habits frequently come to the chapel, he invited him into

his seat, and in process of time this slight acquaintance grew into friendship. This gentleman, whose name was Pond, afterwards married Miss Frances Cooke, and subsequently went to reside at Tiverton, in Devonshire, at which place Mr. B. visited him. While at his house, Mr. Pond recommended to Mr. Butterworth a young lady as a wife, residing at ———, in *Somersetshire*, and gave him a letter of introduction to Mrs. Cooke's family, entreating his sisters-in-law to give his friend an opportunity of meeting the young lady in question. Mr. B. went to *Trowbridge*, and on the following morning it was arranged for Miss Anne Cooke to accompany Mr. Butterworth on horseback to ———, for the purpose of seeing his intended wife. When they dismounted at the inn to put up their horses, Mr. Butterworth declined calling on the young lady, saying, that on the way he had discovered in the companion of his ride the only one who could make him happy as a husband. This unexpected declaration set aside the intended visit, and the young people returned to *Trowbridge*, where Mr. B. entreated and obtained the consent of Mrs. Cooke, her mother, to their marriage, and they were united in a few months after this event.

Mr. Butterworth was not at this period decidedly religious, nor friendly to Methodism; yet on Mr. Clarke's coming to reside in London, he thought it right for his wife to see her sister; accordingly, one day she called in *Spitalfields*, but as Mrs. Clarke had not seen her since her own marriage, she being then but a young girl, she did not recognize her sister in the fashionably attired lady who advanced with peculiar cordiality to salute her; but on the enquiry "Surely you do not know me?" the kindred tone of voice struck instantly on Mrs. Clarke's remembrance. Shortly after this interview Mrs. Butterworth

called again, accompanied by her husband, and the peculiar kindness, and remarkable urbanity of his manners, interested both Mr. and Mrs. Clarke, and by their repeated calls, it was apparent that the pleasure was mutual. Though they still felt a strong prejudice against Methodism, the propriety of going to hear their brother-in-law preach so far overcame it, that they agreed to go and hear him very shortly after the acquaintance thus commenced. They chose a morning when Mr. Clarke was preaching in City Road Chapel; and in the course of the following week called at Spitalfields: on that evening Mr. Clarke having to preach at *Leyton*, Mr. Butterworth said he would walk with him there, Mrs. B. observing that she would remain with her sister till their return. The conversation between the two gentlemen on the way soon took a religious turn, and shortly one of deeply spiritual enquiry. On their return homewards, Mr. Butterworth acknowledged that, under the sermon of Mr. Clarke on the preceding Sabbath, his mind had been sensibly impressed, and his heart keenly awakened to a sense of his own natural depravity and guilt in the sight of God, and he expressed his determination not to rest satisfied without a saving knowledge of the truths which he had heard. Mr. Clarke affectionately pointed him to the Lamb of God which taketh away the sins of the world—to the Blood of sprinkling which washeth from all uncleanness. On their arrival in Spitalfields, Mr. B. and his wife returned home, when Mr. Clarke communicated to Mrs. Clarke what he had seen and heard by the way. No less surprised than rejoiced, Mrs. Clarke then added that, her sister Butterworth had, from the powerful influence of that very sermon upon her own mind, come expressly to talk to her on the same subject, and to enquire “What she should do

to be saved?" And that she had not only said to her "Believe on the Lord Jesus Christ and thou shalt be saved," but she had explained the nature of faith, and the requisitions of God in reference to man, and the help which He would Himself afford to all those who diligently seek Him. This Mr. and Mrs. Butterworth mutually sought and found, joined the Methodist Society, nor through all the succeeding years of their life did they ever turn aside from following after God, but continued to adorn His gospel in the world; and they were, to the end of their days, firm pillars in His temple. Mr. Butterworth's mind was naturally extremely benevolent, and when to this was super-added the influence of religion, he cheerfully attached himself to works of mercy, and was glad to associate with Mr. Clarke in the various beneficent charities with which he was connected; once inducted into a sphere of benevolent exertion, he gave free scope to the natural philanthropy of his mind and disposition, not only to follow up, but to project plans for the spiritual, moral, and intellectual benefit of his fellow-creatures, which we shall have to notice in the course of these Memoirs.

Though the preachings of Mr. Clarke were at this time many, and his other duties extensive; yet, by a strict redemption of time he found leisure to prosecute his studies; and on May the 28th of this year, he finished an entirely new Translation of the New Testament from the Greek, which he had begun June 10th of the year preceding.

This Translation was made very carefully, and was illustrated with Critical Notes, explanatory of the reasons why he either deviated from the received Original Text,

or varied from the Authorized Translation.\* Thus duty and study went hand in hand, and time was bought up in order to improve himself, that he might be the better enabled to benefit others.

During the severity and scarcity of the year 1795, a number of the Society of Friends, united themselves into a body for the benevolent purpose of distributing bread and soup to the famishing poor of Spitalfields, and with this Charity Mr. Clarke was early associated. This was Mr. C.'s first introduction to that respectable body of Christians, to whom he was always much attached, and by whom he was to the last highly esteemed. The beneficial effects of the Charity itself can alone be appreciated by those who remember the severe pressure of the times, the want of money, and especially the scarcity of food, which then prevailed almost throughout the land.

The Wesleyan Conference of 1796 was held in London, and to the Methodist body it was one of peculiar interest, inasmuch as during its sittings Mr. *Kilham* separated himself from his brethren, the preachers, taking away much people after him, and ultimately establishing himself as the head of a new sect.

During the whole of this year Mr. Clarke applied himself to his studies so indefatigably, from early dawn till summoned by his various pastoral duties to leave his books, that his health was injured by his close application; though it may be remarked, he never sat up late at night; ever observing, "a late morning student is a lazy one, and

\* This Translation has, since the Doctor's death, been destroyed, in consequence of his often repeated wish to that effect, as he considered it not sufficiently perfect to meet the eye of criticism.

will rarely make a true scholar ; and he who sits up late at night, not only burns his life's candle at both ends, but puts a red hot poker to the middle."

In the year 1797 Mr. Clarke published a Pamphlet, entitled *A Dissertation on the Use and Abuse of Tobacco*, in which he dispassionately entered into many of its injurious effects, treating the subject not only philosophically, but considering it in a moral point of view ; and as, from the nature of his calling, he was intimately acquainted with the circumstances and habits of the poor, in reference to them especially, he saw the evil of the use of this favorite weed ; not unfrequently remarking that, the depth of poverty which he sometimes witnessed proceeded more from extravagance in the use of Tobacco, in all its forms, and its attendant Drink, than from ordinary misfortune ; and that, amongst the "wretchedly poor," as he used to designate such persons, the quality of the food of one day commonly produced great scarcity for several of the succeeding ones ; and that, there were many people who, though destitute of the mere necessities of life, would not only indulge themselves in drink, but in the use of tobacco and snuff ; which Mr. Clarke contended, in the Pamphlet in question, to be alike ruinous to the health, and inimical to all habits of industry and œconomy.

This Pamphlet had a rapid sale, and went through several Editions, and is still regarded as a curious production.

During the same year Mr. Clarke, in the course of his reading, met with a French epigram, which so much pleased him, that he brought it down to read to Mrs. Clarke and a young friend who was on a visit to them : the young lady and himself mutually agreed to give an English translation of it, and send both of them to the "Ga-

zetteer ;” and that whichever of the translations was admitted, to it should be adjudged the prize of pre-eminence. They were accordingly sent, accompanied by the following Observations on the Reformation : both were forwarded without signature, bearing the date of January, 1797.

“ So deplorable was the intellectual darkness of Europe, previously to the Reformation, that many even of the clergy, could neither write nor read. The Sacred Writings, which, under God, are the well-spring of life and knowledge, were universally neglected. Spurious traditions and worthless legends, were the turbid fountains whence the doctrines of the Church were derived, and the religious conduct of the people regulated : and there was scarcely a case in which the trumpet did not give an uncertain sound. Barbarism had nearly gained its ancient ascendancy. As the voice of *revelation* was not known, for the Holy Scriptures were locked up from the people as being dangerous to their salvation, so the voice of *reason* was little heeded ; and the human mind, having little or nothing to excite or employ its energies, was deeply sunk into an abyss of intellectual torpor and degradation. *Learning* did not exist ; *sciences* and *arts* were known by their names only ; and the neglect of *education* was so universal, and the *inventive* faculty so overloaded with the mummeries of a false religion, sanctioned and enforced by that sacerdotal domination which was paramount to all other power and authority, that trade languished, commerce was almost totally unknown, and useful *discoveries*, for the amelioration of human life, were scarcely heard of in Europe.

“ Not only *religion*, but the *republic of letters* also, is under the highest obligation to the Reformation. When the Bible was unchained, and translated into the vernacu-

lar tongues of the different nations of Europe, and disseminated by printing, piety to God, long cold, and nearly lifeless, became invigorated; all the moral duties, being better understood through the medium of the Holy Scriptures, were more conscientiously practised; genuine learning began to revive; good laws were enacted; civil government became more mild and efficient; and the political state of man, in consequence, was greatly improved and ameliorated; then was sung by more than the heavenly host, glory to God in the highest, and on earth, peace, and good-will among men. And to the eternal praise of the Author of this glorious work, the light which then sprang up, has continued to shine with increasing lustre and benefit to the present time.

‘ When He first the work begun,  
 Small and feeble was his day :  
 Now the Word doth swiftly run,  
 Now it wins its widening way :  
 More and more it spreads and grows,  
 Ever mighty to prevail ;  
 Sin’s strong holds it now o’erthrows,  
 Shakes the trembling gates of hell.’

“ Of the ignorance that prevailed at the beginning of the Reformation, even among the clergy, the following fact, modified into French verse by a poet of the Roman Catholic church, will be a sufficient proof.

Quelqu’ un desirant être Prêtre  
 A l’évêque se presenta :  
 Lequel lui dit, Si tu veux l’être,  
*Quoi sunt septem sacramenta ?*  
 Puis, il dit, *TRES.—L’évêque, QUAS ?*  
 “ Sunt Fides, Spes, et Caritas,”  
 Parblieu, tu as bien repondu ;  
 Sus clerc qu’on dépêche son cas ;  
 Il merite d’être tondu.

“ I ask pardon for the following free version :—

A crotchet came into a wiseacre's head,  
 To enter the priesthood for a morsel of bread.  
 Away to the bishop he instantly hies,  
 Announces his business :—The prelate replies,  
*If you wish to be priested, and guide men to heaven,  
 How many in number are the sacraments seven ?*  
 Having studied awhile, he replies, *They are THREE.*  
 The prelate rejoins, *Pray, Sir, WHICH may they be ?*  
 “ FAITH, HOPE, and CHARITY,” the scholar replies :  
*By the mass ! says the bishop, you're wondrously wise,  
 You've answered discreetly, your learning is sound ;  
 Few bishops at present have lore so profound.  
 See Clerk that his Orders be written with speed ;  
 He merits the tonsure :—and you shall be fee'd.*

“ Here we know not which to deplore most, the *theology* of the *bishop*, or the *learning* of the *candidate*.”

In the July of the same year his health becoming exceedingly affected, he was recommended to go for a short time to the sea side: accompanied by his steady friends Mr. and Mrs. Bulmer, he accepted the kind invitation of his old acquaintance, Mrs. Collinson, who was for a short time staying at Margate; and being joined by Mr. Butterworth, the social party proceeded on a hasty tour, as described in a series of Letters addressed to Mrs. Clarke, parts of which are extracted. The first is dated

*Margate, July 14, 1797.*

“ YESTERDAY we left Margate for Ramsgate, and had a fine view of the Downs and Dover Cliff, which place gave rise to that most astonishing description of Shakespeare's in his *King Lear*. We also saw *Calais*,—went to the top of the North-Foreland Lighthouse, and saw *Deal*, *Sandwich*, and *Pegwell Bay*.

“ After we had dined we walked to *Kingsgate*, calling on the way at *Broadstairs*, where was formerly a chapel dedicated to the Virgin Mary, the remains of which are still standing : in days of old every vessel that passed this spot, lowered its topsails. Out of respect for the ancient chapel I took off my hat while I passed by it. *Kingsgate* is the place where Charles II. and the Duke of York first landed, after their return from France : there is a gate raised in the place in commemoration of this event. We then came to a like-nothing-else-sort-of a building, raised in memorial of the invasion of *Hengist* when the *Britons* were expelled from the Isle of Thanet. This curious looking building is erected on one of the *tumuli*. This ground appeared to me next to sacred : without doubt it was the first inhabited part of *Great Britain* ; and it was here *Julius Cæsar* landed, and the *Roman* conquests began ; and where, according to report, the Gospel of Christ was first preached.”

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July 24.

“ I WILL go on, my very dear Mary, with my journal : On Friday we left *Margate*, and proceeded to *Warwick*, and I preached in the evening in our chapel. Never did a more death-like attention occupy an assembly, while, for sixty minutes, I insisted on Matt. vii. 7, *Ask, and ye shall receive, &c.* ; and I believe great peace rested upon all. On the 25th it was agreed that we should take a view of *Warwick* and *Kenilworth* castles : the first is the most perfect edifice of the kind, and the second the finest ruin in the nation. After a delightful ride we arrived at the venerable castle of *Kenilworth*, which was built in the reign of Henry I., by *Geoffrey de Clinton*, Lord Cham-

berlain to the king, and where of yore kings and queens were feasted; for the amusement of whom men of fruitful imaginations racked their brains to find out and exhibit a sufficient variety of sports to please and entertain the conquerors of nations. Queen *Elizabeth* and her court were entertained here for seventeen days with continued feasts, tilts, and tournaments, during which time the company drank 320 hogsheads of beer. This entertainment was given by *Robert Dudley*, Earl of *Leicester*, who spent £60,000 in buildings, beautifyings, &c. I examined every part of this ruin, ascended every tower that was ascendible, and made remarks that quite enchanted myself: several most beautiful rooms are yet entire. Had it been possible I should have liked to have brought the whole castle on my back in order that my Mary and her sons might have entered into the enthusiasm of their husband and father. This castle endured a six months' siege by Hen. III., and was nearly demolished in the late civil wars. But we were obliged to leave a place I could have admired for a year, and proceeded to *Warwick*, where we wrote a note to Lord *Warwick* for leave to visit his noble and ancient mansion. In the mean time, before an answer arrived, I went off to look at the old church, which I found, by a Latin inscription, was founded in the reign of King *Stephen*, by *Roger de Novo Burgo*, (*Newbury*), and afterwards re-edified by Sir (Somebody) *Beauchamp*, Earl of *Warwick*. Permission to visit the castle having been granted, we proceeded to enter his lordship's domains. We were first ushered by the house-keeper, an affable old gentlewoman, into a spacious and elegant hall, adorned with paintings. I was almost absolutely a prey to astonishment and rapture, while I contemplated the painting of the wife of *Schneiders*,

by *Rubens* : such a speaking canvass I never before beheld. The old lady perceived my reverie ; from which I soon found she argued well of my taste and knowledge. Amongst a profusion of fine and luxuriant sights, my eyes wandered to some old pots and pans, which I was immediately able to describe and designate : you will be pleased to learn that they were none other than the very *Etruscan vases*, so finely delineated by Sir *William Hamilton*, from whom the Earl of *Warwick* received them. From being able to describe them so completely, I soon became the oracle of the company, and the old lady appeared rejoiced to find that she had not placed a wrong confidence in me. In the same apartment I saw some *bronze* cups, from the ruins of *Herculaneum*, some of which I found cost 150 guineas. Through a noble window in this apartment you perceive the beautiful gently flowing river *Avon*. In the next place we were shewn *Queen Anne's* bed, in which she slept ; and which, if report be true, she wrought with her own hands : it is in good preservation. Here also is a fine marble bust of *Edward the Black Prince*. We likewise got into the *armoury*, where, being very much in the good graces of the old lady, I was permitted to fit on some of the armour, and felt almost the spirit of a knight errant coming upon me. In short, we went through all this interesting and magnificent place ; but I must reserve till I get home, to tell of *Guy, Earl of Warwick's* sword, which I endeavoured to wield, twenty pounds weight ; also of his spear, his shield, his breast-plate, his tilting-pole, &c. all enormously gigantic : nor can I wait to mention particularly the rib of the *dun cow* ;—the shoulder-blade, and back-bone of the wild-boar, all of which I suspect are bones of large fish ;—*Guy's* porridge-pot, which holds 110 gallons, and which is filled every time

an earl comes of age ;—together with a multitude of other &c.'s, all of which must be now left."

By this little tour the health of Mr. Clarke was considerably improved, and he continued his usual ministerial and literary employments with renewed vigor.

That his literary labors were however in jeopardy will appear from the following incident:—He had gone from *Spitalfields* to preach one week evening, and had taken with him for some purpose, his Notes on the Book of *Job* ; and as Mrs. Clarke had accompanied him, he was persuaded to stop to supper at a friend's house in Hoxton ; he put down his MS. on the side-board, and on going away forgot it: early the next morning, finding he had left it behind, he went off in quest of it, and found upon enquiry, that the servant, seeing some loose papers lying on the side-board, had folded up in them the pieces of candle left after the supper of the preceding evening ; and consequently, when they were reproduced their appearance was most deplorable. He hastened home however, with this his recovered store, declaring that, had the servant burnt, instead of merely folding her ends of candles in, them, he could never, in all probability, have had the courage to re-write those Notes, nor possibly, to have gone on with the Comment itself ; which, during its progress, was exposed to so many untoward circumstances, that very little additional difficulty would entirely have disheartened him from proceeding with it.

It must ever be kept in mind, that Mr. Clarke was, from his youth, an extremely early riser, seldom remaining in bed after *four* o'clock in the morning. Thus he not only availed himself of a considerable portion of the time which many persons consume in sleep, but also of that elasticity of thought which the mind possesses after the

rest of sleep, as well as that collectedness of ideas and freshness of feelings, which as yet the events of the day have not disturbed. He not only gained time by this system of early rising; but he saved time by rarely accepting any invitations to dinner parties; when he did dine from home, he was almost invariably accompanied by Mrs. Clarke, and they returned home as soon afterwards as possible: as neither of them ever took tea, nor any substitute for it, this was their apology for shortening their visits. With a few particular friends, with whom Mr. and Mrs. Butterworth were always associated, he was extremely intimate, and an interchange of social hospitalities frequently concluded the labors of a long day devoted to severe study. With these few families it was their custom to sup soon after eight o'clock, after preaching, and they again with him in rotation at the same hour; and when the business of the day was over, his naturally cheerful and social spirit expanded into unreserved and friendly conversation, enlivened by accounts of former times, and striking and interesting events. Such intercourse tended to keep alive the cheerfulness of his disposition, and invigorated the spirit.

During the three years Mr. Clarke remained in London, he was, by his excessive application and various labors, acquiring extensive information, and also forming the nucleus of a library, which was, in subsequent years, second to few private collections in the kingdom. He possessed an accurate knowledge of books, and was skilful in his selection of them; often acquiring great literary curiosities by promptitude in seeking them directly he understood they were to be met with; few book-stalls could be passed by him without at least a partial examination. Already he was pretty much known among the London booksellers, and was sure to have their respective

catalogues forwarded to him directly on their publication: he lost no time in going over them, marking such as he was solicitous of possessing. On the publication of the Catalogue of the Library of the Rev. Mr. Fell, Principal of the Dissenting College at *Hackney*, Mr. Clarke observed advertised "*A black-letter Bible.*" The day fixed for the sale happening to be on what was termed among the Methodists a Quarterly-meeting day, which is a time appointed by that body for the adjustment of their accounts, &c. &c., and which required his personal attendance during the very hours of sale; he therefore desired his friend and bookseller, Mr. William Baynes, to attend the auction, and purchase for him "*the black-letter Bible*, if it went for any thing in reason:" he did so, the book was put up, and Baynes had only one competitor, and on a trifling advance on a moderate last bid, it was knocked down to the bookseller. On enquiry, Mr. Baynes found that his opponent was by trade a gold-beater, and that he had bid for the book merely on account of the skins on which it was written, and as soon as he had gone to the extent of their value for the purposes of his calling, he had given up the contest; hence the trifling advance secured its higher destiny and better fate.

When Mr. Clarke had concluded the quarterly-meeting, he went from the City Road, where it was held, to Pater-noster Row, to enquire after the chances of the auction: he found that the book he desired was secured, and on the slightest examination discovered that it was indeed "*a black-letter Bible*," but of so ancient a date as to constitute it a great literary treasure: he had it immediately packed up into a parcel, (and it made one of no small dimensions, being nearly a hundred weight,) and putting

it on his shoulder, walked beneath his burden to his own house in *Spitalfields*. He lost no time in making a more minute examination of his purchase, the result of which he has inserted with his own hand in the fly-leaf. "This *Bible*, the first translation into the English language, and evidently, from the orthography and diction, the oldest copy of that translation, was once the property of *Thomas a' Woodstock*, youngest son of Edward III., King of England, and brother to *Edward the Black Prince*, and *John of Gaunt*. *Thomas a' Woodstock* was born A.D. 1355, and was supposed to have been smothered between two beds; or, others say, causelessly beheaded at Calais, Sept. 8, 1397, in the forty-second year of his age, by *Thomas Mowbray*, Earl Marshal of *England*, at the instance of his nephew, King Richard II. His arms appear on the shield at the top of the first page, and are the same as those on his monument in Westminster Abbey. In many respects, the language of this MS. is older than that found in most of those copies which go under the name of *John Wiclif*. This MS. was once in the possession of the celebrated Dr. *John Hunter*. It was found in a most shattered condition, and from the hay and bits of mortar that were in it, leads to this most natural conclusion, that it had been hid, probably during the *Maryan Persecution*, in stacks of hay, and at other times built up in walls, and not unfrequently, it would appear, that it had been secreted under ground, as was evidenced from the decayed state of many of its pages, especially the early ones."

(Signed) "ADAM CLARKE."

But these parts of pages have been most carefully restored by the neat and diligent hand of Mr. Clarke, the

*writing* itself being only in the first page affected, and all the rest he has curiously and carefully mended with parchment, which he has stained to the color of the MS. itself. For this neatness, in reference to books, he was always remarkable; if it were possible to restore a tattered leaf, shreds of paper stained to the shade of the original were sure to be immediately applied to preserve what was left; and many of his female friends contributed to him of their stout old-fashioned silks, with which he inlaid defective oriental MSS. covers, or pasted down the backs, not trusting into the hands of bookbinders what they might easily injure, but could never restore; besides, many of such MSS. would not have admitted of the English mode of binding, and could only effectually be done in the very mode he adopted.

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### BRISTOL CIRCUIT. 1798—1801.

THE period was now arrived in which, in conformity with the regulations of the Methodist itinerancy, the Subject of these Memoirs was to remove from *London*, with all its circle of duties, friendships, and literary avocations, to which he had been so zealously and affectionately attached; and, by the appointment of the Conference, he was, in the summer of 1798, removed to *Bristol*. This year, and the succeeding one, were marked by circumstances of peculiar national scarcity; all ranks of society felt and acknowledged the distress as a judgment; the rich voluntarily ceased from a con-

sumption of flour in the mere gratification of elegant indulgences ; the middle classes of the community found it difficult to support their families, from the actual scarcity of all provisions ; and the poor sought from door to door a handful of food to save them from dying : alas ! this they could not always meet with, and numbers of them perished of mere starvation. From the effects of this distress, Mr. and Mrs. Clarke and their infant family suffered in common with others ; but they concealed their necessities in order not to draw upon the sympathies of their friends, and frequently denied themselves a sufficiency of food, to save a part of each day's allotment of provisions to share with those wretched applicants who were in still greater need than themselves. Mr. Clarke would talk to his little ones on the subject, and shew them their starving fellow-creatures, who in cold, nakedness, and famine, besought relief : their eye would affect their hearts, and each voluntarily put by a bit of its breakfast and supper for these distressed poor : at its distribution they were all present, and were thus taught to see and feel the blessings of self-denial in the happiness it produced to others. Thus did Mr. Clarke early train his little flock to feel for their fellows, teaching them that God made all men of one blood ; and, consequently, that they ought to "love as brethren."

The two eldest of his children being boys, used often in the summer months to be permitted to accompany their father to his preaching appointments a few miles out of Bristol ; when each, a *Goliath* in his own estimation, furnished himself with a stout stick, in order to defend their father, should he be attacked, previously settling the limb of the enemy each should break in case of such rencontre ; and on the way their father amused them with tales of good and evil genii, and drew from

each a moral to inspire courage, and an undaunted upholding of the right, under all trials, and even under adverse circumstances.

During the course of the autumn of 1798, Mr. Clarke learned that his father was in a dangerous state of health, and he earnestly longed to visit him ; but his own ill health and domestic circumstances opposed themselves to his wishes ; and he hoped that his father's life might be spared till he could feel able, and justified in going to visit him, and having the first ardent desire of his heart gratified, namely, his father's blessing on his head. In the mean time he wrote to an old and very intimate friend, John Berwick, Esq., of Manchester, begging him to watch over his parent, and to minister to him in all his necessities of every kind. But the shadows of death were fast darkening down upon his father's head, and the pulse of life was beating languidly to mark that shortly it should beat no more for ever.

That his duteous request, in reference to his father's comforts, was faithfully executed, the following interesting letter will evince : it was written by the friend before mentioned. It is dated,

*Manchester, Nov. 2, 1798.*

“ MY DEAR ADAM,

“ This forenoon I found a desire to go and see your father, whom, from many engagements, I had not seen for nearly a week. When I arrived they were just going to send for me. I found him much altered indeed, his pulse much sunk, and his cough had ceased for two days. It appeared to me that there was every appearance of death. The doctor came, and I found I was not mistaken ; death was fast approaching. He was seated in his chair, but wanted to be removed into bed. I wished much to

have your last wish of 'a line from his own hand,' and feared if he lay down it could not be done, as he would soon be gone: I therefore put a table before him and paper, and put the pen in his hand, but found that without help he could not make a letter: he faintly said, 'I only wish to send my blessing.' *Above*, you have what may, perhaps, be some little consolation to you. He was very happy, and very willing to die. After he had written those few words he was got into bed, and appeared better: I thought he might survive a few hours, and therefore took my leave of him, and told him I would go home to my dinner and return afterwards. He bade God bless me, very loud. At my return, about half-past one, I found he had just gone to glory, without a groan. I had spoken much to him respecting you: I told him I thought it well you had not been sent for as you could have done him no good. He said 'he was perfectly satisfied, for if you had suffered from the effects of the journey he should have been very unhappy.' He added that, 'he had no pain, and that one moment in eternity would compensate for all he had suffered here.'

"Your mother is as well as can be expected. Wishing you every consolation,

I am,  
Yours affectionately,  
JOHN BERWICK."

On the same sheet of paper is the interesting document alluded to. It is as follows:—

- "May the blessing of God, and a dying father's blessing, ever be upon you all, my children. I die full of hope, and happy. JOHN CLARKE."

"God bless you all,

Adam,=Mary.

\*William,=Mary.

Tracy—all—all. Amen."

Under this sacred record are to be seen the following lines.

"These words, my precious father wrote an hour and a half before he went to glory.

ADAM CLARKE."

At this unexpectedly speedy dissolution of his beloved and honored father, Mr. Clarke was deeply affected: he expressed himself as if the bands of life were loosened from around him, and his mental and physical powers were almost brought down together to the sides of the grave. He sent immediately for his widowed mother, and as soon as possible she came, and resided with him till he left Bristol; when she went to live with her daughter, Mrs. Exley, who was settled in that city. Mr. Clarke, sen., was buried in Ardwicke churchyard, in Manchester; and on his tomb-stone was this simple inscription,—

"Here lieth the body of John Clarke, M. A., who departed this life, Nov. 2d, 1798, in the 62d year of his age."

Ever afterwards, on his son Adam's passing that churchyard, either on foot or riding, he invariably took off his hat and kept it in his hand the whole length of the yard; an affecting token of how much he honored, as well as loved "this guide of his youth."

\* His Son-in-law, Dr. Johnson.

The distress of mind, occasioned by this heavy affliction, tended still more to impair the health of Mr. Clarke; to which the pressure of the times, and deep solicitude in reference to some literary works he was prosecuting, added their depressing influence: but he ever had a firm reliance on the care of divine Providence, watching its openings, and working with it for the benefit of others, and the upright maintenance of his rapidly increasing family, which he ever gloried in, as the highest honor God could confer upon him: indeed, after the labors of the study were over, he used to amuse himself with his little ones, who quickly assembled to his well-known call of "Come all about me—Come all about me." Then was to be heard the joyous shout, and the rush of the youngsters to claim the first kiss, or obtain the best seat upon his knee: often would he dispose of them on his person: one round his neck was his collar; one hanging on each shoulder were his shoulder-knots; one round his waist was called his girdle; and one seated on each foot, clinging their little arms round his knee, formed his clogs; and with an infant in his arms would he, thus equipt, walk about the room, the happiest of the group. The sports of the evening finished, each alternately kneeled at the mother's knee to say its prayers; and when quite prepared for bed, Mr. Clarke, when not out preaching, invariably carried them himself up to bed, put, or playfully threw them in, and tucked them up for the night; but before retiring himself, he always visited each bed to see if all was right; and to his well known voice, pretty early in the morning, the little urchins would start up, unpin each its own bundle of clothes, (which from almost infancy it had been taught to fold up,) and dress with all possible expedition; for, from mere childhood, he would never permit waste of time by

dilatory habits, any more than slovenly neglect through affected attempts at expedition.

Sometimes, when persons complained to him of the largeness of their families, and the necessary expenses produced by it, he would reply, in the language of a favorite Mohammedan sage : "The best wife is she who loves her husband, and brings him many children : let your children and your family be increased, and know that it is on *their* account that God provides for *you*."

In the year 1799, on the eleventh anniversary of his Wedding-day, Mr. Clarke wrote the following Address to his wife, accompanying it with the present of a gold watch, remarkable for its elegance.

"MY VERY DEAR MARY,

"This gold watch, the beautiful *dial* of which is an emblem of thy face ; the delicate pointers, of thy hands ; the scapement of thy temples ; the balance, of thy conduct in thy family ; the gold case, of thy body ; and the cap, of thy prudence ;—thy affectionate husband presenteth unto thee, on this eleventh anniversary of our Wedding-day. Bristol, April 17, 1799.

ADAM CLARKE."

It has already been remarked that, Mr. Clarke was much engaged in prosecuting some literary work ; but he never on this account relaxed in his ministerial duties of preaching, and visiting the sick and the afflicted ; and such was the high estimation in which he was held for wisdom, prudence, and judgment, and such the character he had maintained for probity and integrity, that he was consulted in numerous cases of conscience ; and on these occasions his opinion and judgment were

taken as the ultimatum, settling the question, and resolving the doubt.

In the year 1800, he translated and published *Sturm's Reflections*, which by its rapid sale afforded full evidence of the favor of the public towards this almost the earliest of his publications. To the first volume of this work were prefixed some good lines by his friend, the Rev. Thomas Roberts, of Bath ; and to the second volume were affixed some beautiful verses, composed by Mrs. Clarke, and which she, not without much persuasion, allowed to appear, and then only with her initials. The verses are the following :—

#### LINES ON READING STURM'S REFLECTIONS.

“ I SING the Source of being, nature's Lord !  
In all his works continually ador'd !  
His works are great, and still his power proclaim,  
Sought out, and known of those that love his name ;  
Who pleas'd, trace down his wonder-working power,  
From the bright sun, to its obsequious flower ;  
And what of *great*, or *small*, that stands between,  
In all, his skill and forming hand are seen.

But *chief* of all his works, since time began,  
He summon'd into life, and nam'd it MAN :  
A wondrous frame ! Of dust he made the whole,  
And breath'd into the clay a living soul ;  
With intellect endued, and powers of sense  
To scan the wonders of Omnipotence.

Yet vain his efforts—all his wisdom vain,  
The hidden *laws* of nature to explain,  
Till NEWTON rose, chief in fair wisdom's van,  
The *first* in science, and the boast of man.  
He sought out nature in its varied forms,  
Of softening dews, and widely-wasting storms ;  
Of pestilential wind, which all devours ;  
Of gentle gales, and earth-refreshing showers ;

Of planetary worlds, in order rang'd,  
Fast moving on—the system still *unchang'd*.

Pervading ether, borne on learning's wings,  
He followed nature to its latent springs ;  
Of all its secret powers explor'd the source ;  
Centripetal, and centrifugal force ;  
Attracting here—and there repelling far  
The elliptic comet, and the wandering star.  
The gravitating power of earthly things ;  
The course of tides—their equinoctial springs :  
Of light and tints he true adjustments made,  
Defining colors with the prism's aid ;  
Stopp'd at effects, explained their hidden cause,  
And taught the astonish'd world great nature's laws.

A train of sages after him arose ;  
Their study, sacred wonders to disclose :  
They wrote of worlds, and suns, a beauteous host,  
To *common* sense, and simple vision lost.

Others again, of seas and hidden mines,  
Of earth's vast treasures, and its measur'd lines,  
Of all its beauties, (an exhaustless theme,)  
Descant at large, and laud the wondrous scheme ;  
Or rather *Him* who form'd it great, and good,  
First *Cause* of all—of all least understood.

Continuing on the philosophic race,  
Some pass'd away, and more supplied their place ;  
Till time had nearly run its ample course,  
And still was hastening to rejoin its source.

Then STURM appear'd, deep vers'd in NEWTON's page,  
Diffusing knowledge through this latter age,  
To lead the simple in the path of truth,  
And guide in wisdom's way unwary youth.  
He spake of fields, and meads—of deserts wild,  
Of rending earthquakes, and of moonlight mild ;  
From mountains vast, in many a distant land,  
Down to the wonders in a grain of sand ;  
Of frigid climes, where rest perpetual snows,  
And Torrid Zone, where heat intensely glows.

He spake of oceans too, and earth's rich store,  
Of lovely coralines, and precious ore ;  
Of clouds and mists, and mist-dispelling rays ;  
Of *gradual-coming* night, and rising days

Ascending still in being's mighty scale,  
He notes the oyster, and describes the whale.

Rising to middle air, he there describes  
The feather'd tribes, of every hue and size ;  
The tyrant eagle, and the gentle dove ;  
Of POWER the emblem *that*—and *this* of LOVE.  
The roaming wild beast, and domestic clan,  
(The bane of human-kind—the friend of man,)  
Are noted too, with philosophic eye ;  
With snails that creep, and light-winged butterfly.

These are the embryos of his mighty plan ;  
Which now unfolding, rises into MAN ;  
Dissects his form with anatomic care ;  
Compos'd of fire, and water, earth, and air ;  
Which modell'd by the forming Hand divine ;  
In perfect symmetry and beauty shine.  
A noble structure, rear'd with curious art ;  
The *whole* exact—exact its every *part*.  
Of ALL he spake, and taught by simple rules,  
The true philosophy of learned schools,  
Without their jargon ; lovely all and free,  
Like nature's *purest self*, SIMPLICITY.

And what through this laborious work his aim ?—  
To magnify his great Creator's name ;  
Display his power, and spread his praise abroad,  
Till infidels, *confounded*, own a GOD ?  
To profit those who knew a Power supreme  
And gloried in the soul-exulting theme ;  
Who fear'd, who lov'd, and joyfully ador'd,  
Their body's Maker, and their spirit's Lord.

*Thus* STORM design'd, and prosperous was his plan,  
Far as his native nervous language ran.  
Yet all was vain to those who knew not aught  
Of German tongue, by famous *Bachmair* taught ;

Ner yet were conversant with *Chambaud's* lore,  
To aid in reading *Constance*\* copy o'er.

Pity a work so good should be confin'd,  
Or *mutilated* transcripts vex mankind ;  
So reason'd CLARKE, and his diffusive soul  
Disdaining *partial* good—translates the whole.

Hail ! blessed pair ! Your great design the same,  
To publish through his *works*, your Maker's fame !  
And when our tribute of respect is paid,  
We'll own that *Time* this trifling difference made,  
*STURM went before, CLARKE following*, ' points the road  
That leads through NATURE up to NATURE's GOD.'

M. C."

BRISTOL, *March 12,*  
1801.

There are but few scholars who have not often felt that their want of books is a great hindrance to their progress in learning, and that the want of money is, in this instance at least, "the root of evil;" such was frequently the case with the earlier studies of Mr. Clarke. The following circumstance will illustrate the difficulties of a situation of this kind.

When he first began to entertain an idea of writing Notes for a Commentary on the Old and New Testaments, though he had long studied oriental literature, yet, when he came to bring forth his knowledge in the form of criticisms on the Word of God, he required the ablest consulting authority, and he had no good Arabic Dictionary. It was utterly impossible for him to get on without one, so he wrote to his bookseller to procure for him "*Meninski's Thesaurus*," if it were possible to obtain it. The reply was, "One copy had the day before been sold

\* The lady who translated the second German edition into French.

at a public sale, to a brother in the trade, for thirty pounds; that he had been to see what he would let it go for, and he demanded forty guineas, saying, he could make even more of it; but he would keep it forty-eight hours for the answer." The bookseller knew he could not treat, with Mr. Clarke's small means, for such a sum, without first writing to him, to know if he could pay for the book: Mr. C. immediately wrote to a friend, requesting to "borrow that sum for three months;" telling him, that "without the Thesaurus he was utterly at a stand in the prosecution of his studies and projected Commentary, and that his income should faithfully discharge his kindness at the end of three months." At the same time he instructed his bookseller to call on Mr. — for the money. The following day but one, how was he confounded to receive a letter from his friend, stating, "the seriousness of the sum required for the book;"—expatiating on "the little knowledge he had of the value of money;"—many instructions "to confine his wishes and wants to his circumstances;"—and finally the letter concluded by saying, that "under all considerations he had and must refuse to lend the money." What was to be done? Another copy of Meninski's Thesaurus might not soon again be in the market, and Mr. Clarke was utterly at a stand without it. Thus circumstanced, he determined to ask his friend, Mr. Ewer, of Bristol, to lend him the necessary sum; and he called upon him and said, "Mr. Ewer, I want to borrow from you forty pounds for three months, at the end of which I will repay you; will you lend me that sum?" To which his kind friend replied, "Yes, Mr. Clarke, twenty times that sum, for twenty times as long, if you wish it: you may have it to-day." He accepted the loan, enclosed it to the bookseller, who procured with it Meninski; which was his constant study

companion throughout life, and without which he could not have gone on with his Commentary Notes. It need scarcely be added that, the forty pounds was duly returned at the end of the three months; and ever did he value him who was the friend in need.

While Mr. Clarke resided in Bristol, among a great number of valuable friends, he formed an intimate acquaintance with the late Mr. *Charles Fox* of that city, who distinguished himself as an oriental scholar, and was at the same time, a man of great sense, of extremely refined taste, and pleasing manners. He translated a considerable quantity of Persian poetry; and, had his life been spared, he designed to have given it to the world: but he was prematurely cut off, without leaving his MSS. so far completed as to be fit to meet the public eye. He had, however, previously published a volume of Poems under the title of "A Series of Poems, containing the Complaints, Consolations, and Delights of *Achmed Ardebeili*, a Persian Exile, with Notes, Historical and Explanatory." The Poems themselves abound with beauties, while their style is of course truly oriental, and the Notes not only evince the Eastern scholar, but are pleasingly calculated to form and improve a taste for this department of literature. Though attributed to *Achmed Ardebeili*, there is every reason to believe that the poems sprang from the head and heart of the intelligent and amiable *Charles Fox* himself, who united the gentlest of manners with his elegance of pen, and added to his many and rare endowments, the finest skill as a draughtsman.

In the frequent and friendly society of this gentleman Mr. Clarke obtained occasional relaxation from labor with much delight and mutual satisfaction; while in thought, converse, and study, they roved together through the Eastern world, and familiarized themselves with those

scenes which in after years bore so strongly upon the necessary course of Mr. Clarke's biblical studies.

For the restoration of his health, which had suffered very considerably from confinement and study, united with almost daily preaching, he was advised to take an excursion into Cornwall.

In reference to this journey, there is a series of Letters, parts of which are here extracted :

*Launceston, March 12, 1801.*

**MOST EXCELLENT AND BELOVED MARY,**

“AFTER we left Bristol, we got slowly to a place called *Cross*, a stage of eighteen miles, where we had breakfast. I took some cold beef, and made a breakfast like an ancient Briton, only I had not previously taken in hunting that on which I fed.

“With a straight course we proceeded to *Taunton*, without any thing remarkable occurring, except that there was a young lass and young man in the coach, the former possessing no beauty, almost no sense, and little prudence ; the latter was singing or saying nonsense to the lady especially, and to us collectively, in order to shew that he was clever. By a principle to be explained by the laws of elective attraction, we soon naturally divided into two parties, like cleaving to like : they seemed to consider us a queer set of quidnuncs, wholly unworthy of their notice ; and we, on the other hand, set their nonsense at sovereign defiance. At *Taunton* we found a dinner provided, consisting of roasted swine and boiled swine, and a miserable knuckle of veal, which I have much reason to fear had kept piggish company, before it exhibited its par-boiled appearance at our table. I asked for a bit of cold beef, and got some of a very miserable quality. However, our unconscionable providers did not con-

sider this in the bill, as they charged four shillings and ninepence each.

‘ So the back of baith my hands to them.’

“ When we arrived at *Crockerton Wells*, the good people of the inn had gone to bed ; but the landlady rose with her child of fourteen months old, (an armful,) which I lugged about while she made the fire and boiled us some eggs.

“ Being three of us, we had taken a post-chaise, disliking our coach accommodation.

“ Anxious to get to Launceston, Mr. Mabyn expecting us there, and having horses waiting for us, we pushed on almost beyond my strength, and reached the town in all safety. I dare say you have been praying for us : well, pray on, Mary, it will do you good and me too. I have not undertaken this journey through any rambling disposition ; duty has compelled me to undertake it. Tell our son John that there is a castle here very ancient and beautiful, overlooking the whole town and neighbourhood, which must have been nearly impregnable in the æra of bows and arrows. I will tell him more about it when I return.”

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*Camelford, March 13.*

“ ON my way from *Launceston* to *Camelford*, I passed by *Tregear*, once the residence of my old and affectionate friend, *T. Baron, Esq.* He went safely to heaven some years ago : and his nephew, who, when I used to be so much at his uncle’s house, was then a young lad at school, succeeded as heir to his estates, and, if possible,

more than supplied his uncle's place : he turned to God in early youth, and possessed, like his predecessor, deep piety : he married a young lady like-minded, and they enjoyed in an increasing lovely family, all that earth can afford of felicity. Affliction is the lot of all ; death was permitted to make an inroad in this lovely domestic circle, by removing a beloved child : previously to her departure, she had suffered so much from fits that it was too much for the affectionate father to behold : the dart which passed through the child's heart, passed through his also, and gave him a death wound : he followed his child to the grave, and in the space of a week went *into* it himself, leaving his pious and amiable partner on the eve of again becoming a mother ! The ways of God are past finding out ; but He does all things well.

“ Tell our sons, John and Theodoret, that I have observed, during this journey, several things which strongly indicate that the country around this spot has suffered much from some natural violence : I saw one place where a mountain appears to have been rent in twain, the corresponding parts on either side are nearly half a mile from each other ; there is a deep valley between them, at the bottom of which a river has found its readiest course. The parts on either side of this fissure are so absolutely similar, as to leave no doubt of their having once been in the closest contact.

“ On my return, *Rough Tor*, the highest mountain in *Cornwall*, rose on my right hand : on its top are two peaks, or rather large rocks : on the western point there is, I am informed, a very fine *druidical* monument ; an altar, a stone of immense size poised on the top of another stone, and so equally balanced in the centre, that a person can move it ; round about are large basins scooped out of the rock, which communicate by little

conduits with each other, and appear to have been used for libations, or to receive the blood of the sacrifices: but from these times of darkness and superstition, God hath delivered the land."

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March 15.

"ACCORDING to appointment, my very dear Mary, I rode yesterday to *Tintagel*: this would have been pleasant had it not been for the tempestuousness of the day: I had, however, a fine view of the sea from *Padstow* to *Bos Castle*. Arthur's Island and Castle I could not approach, because of the tempest. You may tell the boys, that the narrow strip of land between the castle and the sea, over which I once passed at the hazard of my life, is now fallen down, so that the castle stands on the perpendicular cliff, the wall and the precipice making nearly one line; and it is likely the castle itself will, ere long, tumble into the great deep: the ground, therefore, which I once trod on, shall be trodden by the foot of man no more for ever!

"Notwithstanding the storm, I determined to visit *Nathan's Keewe*: it is difficult to describe this place: you must conceive a large mountain cleft in twain by an earthquake: a river has found its path at the bottom of the chasm, as in the case I described before, but the cleft here, is not one fiftieth part so wide as in the former instance: there is a precipice of solid rock, upwards of a hundred feet high, over which the river tumbles. A part of the rock projects in three different places, on which the water forms three several cataracts. On one of these projections, the water falls from a greater height, and consequently with more violence, into a large round basin,

called here the *Keeve*, formed, in my opinion, entirely out of the solid rock, by the violent fall of the water, a full proof of the adage, *Gutta cavat lapidem sæpe cadendo*. Out of this basin the water forces its way through a nearly circular hole in the rock, and thence tumbles to the bottom. The country people think the *Keeve* to be exceedingly deep; but I am of a different opinion. There is a tradition here, which I learned from my guide, that there is a silver bell in the large basin; that in former times men fished for it with tackle and brought it above the water, when one of them seeing it exclaimed, 'Thank God, here it is,' but on another replying, 'No thanks to Him, we have got it without Him,' the bell immediately tumbled in again, and there remains. This story is true or otherwise; but it shews that the common people, however irreligious, believe that blasphemy against God, will ever be resented and punished. It is supposed that this place was once the residence of a hermit, whose name was *Nathan*: close by the water are the remains of a house, here called the chapel, which I measured, it is 21 by 12 feet.

"Remounting my horse, I left this wild place, and on my way to *Camelford* rode over the ground where the famous battle was fought between King *Arthur* and his son-in-law Mordred. I marked the different routes which the two armies had taken; the spot where the great conflict took place in which *Mordred* was killed, and *Arthur* obtained a complete victory: a small river runs through a little vale, on each side of which the two armies stationed themselves. Tradition adds that *Mordred* fell on the little bridge which crosses this river, and which is still called *Slayman's Bridge*. I had not time to visit the Tomb, at that time; but on the following day I determined to find it out if possible, and take off the inscription. In the

course of my examinations I found the remains of several crosses, like this, but only one of them was entire; it stood about six feet high out of the ground; the first circle was cut a few inches within the outward edge, and a cross scooped out in four different compartments, as you see here represented: the circle was, I believe, intended to denote a glory, or to be the emblem of eternity: these crosses are manifestly the productions of the Christian era, and lay claim to great antiquity.



“I have had a pleasing interview with a young gentleman from the East Indies. He reads *Persic* and *Arabic* with the true accent, and they flow out of his mouth like oil: he intends riding with me wherever I go, while I remain in *Cornwall*; but the longer I remain here, the more earnestly do I long for *home*.”

Among other Letters of this period is a copy of verses, in a kind of old ballad style, inscribed “To Mary, the wife of Adam Clarke, on the thirteenth Anniversary of their Wedding Day.”

## I.

BEHOLD the beauteous day return  
That joined our loving hands,  
By bounteous goodness still upborne,  
More strengthened are our bands;  
Though thirteen years with rapid flight,  
Have fled from time away,  
They leave with us their brightest light,  
To cheer our Wedding Day.

## II.

In passing through life's chequered maze,  
We've felt distress and pain,

But still upheld in all our ways,  
 Unshaken we remain ;  
 To Zion's courts with strength renewed,  
 We urge our joyous way ;  
 And praising still the Source of good,  
 We hail our Wedding Day.

## III.

What though no lands, nor store of gold  
 Have raised us up on high ;  
*Seven Babes we've here of sweetest mould,*  
 And *three* more in the *sky* ;  
 With many friends of heart sincere,  
 Who love, and for us pray :  
 Let's join with theirs our praise and prayer,  
 And greet our Wedding Day.

## IV.

Hail ! Love Divine, which made us thine,  
 And saved us by Thy grace ;  
 May Mercy still with Might combine  
 To keep us in Thy ways.  
 May we, our friends, and children dear,  
 Be kept through life's decay,  
 Till *all* before Thy face appear,  
 In Heaven's Eternal Day.      Amen !

ADAM CLARKE."

In the year 1802, Mr. Clarke edited and published "A Bibliographical Dictionary, containing a Chronological Account, alphabetically arranged, of the most curious, scarce, useful, and important Books, in all Departments of Literature, which have been published in *Latin, Greek, Coptic, Hebrew, Samaritan, Syriac, Chaldee, Ethiopic, Arabic, Persian, Armenian, &c.*, from the Infancy of Printing to the beginning of the 19th century. Including the whole of the Fourth Edition of Dr. *Harwood's* View of the Classics, with innumerable Additions and Amendments; to which are added, An Essay on Bibliography,

with a General and Particular Account of the different Authors on that Subject in *Latin, French, Italian, German, and English*, with a Description of their Works; the first and best Editions, with Critical Judgments on the whole, extracted from the best Bibliographical and Typographical Authorities: and An Account of the best English Translation of each Greek and Latin Classic."

This Work was originally published in Six vols., to which, in the year 1806, were added Two vols. more of "Bibliographical Miscellany, or Supplement."

In after years, he corrected and interleaved a copy with many thousand additions and corrections.

About the same time Mr. Clarke published a small Work, chiefly extracted from the preceding, entitled, "A Succinct Account of Polyglott Bibles, from the publication of that by Porrus in the year 1516, to that of Reineccius in 1750; including several curious particulars relative to the London Polyglott, and Castel's Heptaglott Lexicon, not noticed by Bibliographers."

He also published "A Succinct Account of the principal Editions of the Greek Testament, from the first printed at *Complutum*, in 1514, to that by Professor Griesbach, in 1797."

These works contain a mass of information, and are a guide to the study of Biblical literature: they evince great research, and were, unquestionably, to Mr. Clarke's own mind, able pioneers to smooth the way to that arduous work to which he appeared to be thus unconsciously led, and for which his constant habit of critical examination so eminently qualified him.

Some time about this period, he received a very singular account from the celebrated Dr. Fox, of the city of Bristol. That gentleman had a large and admirably

conducted establishment for the reception of deranged persons; and with reference to one of them, he told Mr. Clarke this story:—

In my visits among my patients, one morning, I went into a room where two, who were acquaintances of each other, were accustomed to live: immediately I entered, I noticed an unusual degree of dejection about one of them, and a feverish kind of excitement in the other. I enquired what was the matter? ‘Matter,’ said the excited one, ‘matter enough! he has done for himself!’ Why? what has he done? ‘Oh, he has only swallowed the poker!’ During this short conversation the other looked increasingly mournful; and on my enquiring what was the matter with him, he replied, ‘He has told you true enough; I have swallowed the poker, and I do not know what I shall do with it!’ ‘I will tell you how it happened,’ said the first. ‘My friend and I were sitting by the fire talking on different things, when I offered to lay him a wager that he could not eat any of the poker: he said he could and would; took it up, twisted the end of it backward and forward between the bars of the grate, and at last broke off some inches of it, and instantly swallowed it; and he has looked melancholy ever since.’ I did not believe, said Dr. Fox, a word of this tale; and I suppose the narrator guessed as much, for he added, ‘O, you can see that it is true, for there is the rest of the poker.’ I went to the grate and examined the poker, which, being an old one, had been much burned; and where the action of the fire had been fiercest and had worn away the iron, a piece of between two and three inches had been wrenched off and was missing. Still I could hardly credit that the human stomach could receive such a dose and remain ‘feeling,’ as the professed swallower of it said, ‘nothing particu-

lar.' However, the constant affirming of the first, united to the assent and rueful looks of the second, induced me to use the patient as though the account were true: I administered very strong medicines, and watched their effects constantly. The man eat and drank and slept as usual, and appeared to suffer nothing but from the effect of the medicines. At last, to my astonishment, the piece of the poker came away, and the man was as well as ever. The iron had undergone a regular process of digestion, and the surface of it was deeply honey-combed by the action of the juices. This was a most singular case, and proves how the God of nature has endowed our system with powers of sustaining and redressing the effects of our own follies.

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## LIVERPOOL CIRCUIT.

1801—3.

*(Second Time.)*

AFTER remaining in the City of Bristol three years, Mr. Clarke was appointed by the Wesleyan Conference to remove to *Liverpool*, and though it afforded him the prospect of again seeing many and kind friends; yet, at the same time, it involved the leaving several intimate and literary acquaintance, as well as friendly associates in *Bristol*; among which are recorded the names of Mr. and Mrs. Stock, Mr. and Mrs. Arthur, Mr. and Mrs. Ewer, and Mr. and Mrs. Roberts; these were friends with whom Mr. Clarke always felt himself at home, was re-

ceived at their houses as a brother, and with whom he maintained the most unbroken intimacy; the friendship was founded on mutual esteem, proved on both sides by unintermitted good offices, and often have both he and Mrs. Clarke mentioned that they "never met with more kind, more estimable, or more endearing friends, than in Bristol." With these, and others, he maintained a frequent correspondence. A few of these Letters have been preserved; among the rest is the following one from his friend, Mr. Charles Fox, of Bristol,

*Bristol, Dec. 10, 1802.*

"MY DEAR FRIEND,

"I BEGIN this letter with shame and confusion of face, from the circumstance of having so long since the receipt of your first kind letter, refrained from making a reply, though I can most truly assure you it has not arisen from forgetfulness or disregard of one who is hourly in my thoughts, and who will ever hold a first place in my kindest and most affectionate recollections. The hand of sickness has been laid heavy upon me; but, thank God, though it has prevented me from enjoying those spirits that could exert themselves agreeably in epistolary intercourse, it has tied me down to do something. I have finished my *Mejnoon*, and almost enough of other translations to make a volume.

"I am exceeding glad to find that you have got a house with an agreeable study—it is one-half of the battle; for my part, I should perhaps have been down on the shores of *Mount's Bay* ere now, had not the want of a good shady room, with a chimney in it, fit for a study, been wanting. I found out the deficiency just as the bargain wanted only *one word* to complete it, and that of course put an end to it; and now, whether Bristol is appointed

by destiny to have my last breath mingled with its smoky atmosphere, I know not, and much I care not, for I am assured it is in better hands than my own; but I have still strange cravings and longings after my native country, Falmouth. However, to say nothing of the result, the wish still continues.

“I hope ere this you have found some literary friends in Liverpool; though a place of dashing speculative trade is not likely to be their resort. The account you give me of the oriental teacher is truly curious. I have lately met with a *Jew Rabbi*, a man of more learning than they generally possess, who was formerly the Priest of the Synagogue at *Falmouth*, where I knew him about twenty-four years since. I have half a mind to get him to teach me the rudiments of *Hebrew*, which he understands grammatically; but I am afraid it may prove a mistress that may provoke the jealousy of my *Persic* wife, and not unjustly, by estranging her for a while from my bosom, and I love the latter more dearly than ever.

“I have been ploughing up the the soil of various authors; *Jamy*, *Shahy*, *Asaphy*, *Hafiz*, *Kosroo*, and *Saady*; and am now more than ever convinced that none but a mere dead, dry, flat-souled grammarian can ever find delight in making prose translations of poetry. I hope you will never attempt any thing in that way, beyond that kind of analysis which may prove of the utmost service to your progress as a student in the language. I like your mode of going through ‘*Jones’s Grammar*’ exceedingly, it tends both to explain and infix; but from poetical quotations we never can obtain the true knowledge of a language. Some of *your oldest prose works*, will give you the real idiom. The *Arabic* has been

grafted very profusely on the old stock. If I were in the habit of swearing, I should load that abominable hermaphrodite mixture with maledictions enough to sink every ship in the Persian Gulph. Any one who can admire it must be more void of taste than a *Calmuc*, or *Yakutskan Tartar*. The enlightened President of an Asiatic Society at *Calcutta*, might do much towards putting it out of vogue; the people themselves do not love it; pedantry is now its chief support.

“A gentleman who lately stood during the service at the door of a mosque in Bengal, and who knew the Imaum, asked him what he had been reading and praying for? He replied, ‘I cannot tell any more than the congregation.’ ‘Why so?’ ‘Because,’ said he, ‘it is in Arabic, which we learn to read by rote, but none except an *Arabian*, or a *conjuror*, can ever fully understand it.’

“My translations of poetry are about two inches and a half in thickness, closely written; I mean those yet unpublished. *Leily and Mejnoon* is a serious and extensive work: it increases in interest and beauty to the end. I really think it one of the finest poems ever written. I lament the insufficiency of the English language to do it justice, especially in my feeble hands: but you well know pains have not been spared as far as my efforts were adequate to the attempt. The translation of poetry is no easy task: no one can do it successfully who is incapable of producing *originals*: the translator of words will never do it; neither will he who can spare one thought for the world, or its concerns, while he holds the pen: it requires the whole man.”

Dec. 21. “More illness has made me pause since writing the above: a very lethargic state overtook me for

more than a week, attended with head-ache, and stupor ; but a warm pedilavium last night greatly relieved me, and enables me to take up my pen again. Dr. Ryland has shewn me this evening a very curious letter written to him by a convert made by the Baptist Missionaries in India. It is beautifully written in *Sanscrit*, and accompanied by a translation.

“ You have been very fortunate in meeting with so many MSS. I hope you will find an adequate satisfaction in them : my wishes in that way are more bounded : *I seek poetry* : there my talent for translation lies, rather than for history or other prose works.

“ Your mother and sisters are well : I saw them last night, and they desired to be affectionately remembered to you. As for news I can tell you none from hence. *Dr. Fox* wrote to you a letter by *Dr. Jardine*, who is lately returned from America, and settled in *Liverpool*.

“ You have doubtless heard of *Southey's* appointment to be Secretary to the Chancellor of the Exchequer in *Ireland*. I had almost forgotten to say that I have met with three Indian paintings very neatly executed, with fine writing on the backs of two of them ; in one of which eight beautifully colored birds from nature are introduced ; a fine miniature portrait of *Jehangeer*, and his *amanuensis*. The second painting represents two fighting *elephants*, finely done, made up of animals and men, like the painting of the horse which you have, but in a state of hostility, and ridden by *demons* armed with strange weapons of destruction : they are finely drawn and well colored. The third is of two finely painted ladies in a landscape, with a very richly ornamented gold border, in which are introduced finely written inscriptions. If the *Anvary*

*Soheily*, by *Cashefy*, is in tolerably easy *Persic*, I think it might answer to translate it.

Your ever affectionate Friend,  
C. FOX."

It was not possible for Mr. Clarke to remain long inactive in either gaining, or endeavoring to diffuse, useful knowledge; and though his various duties occupied the chief part of his time and attention, yet he sought out, and found opportunities of cultivating literature, and science in general: but in order to embody, and give consistency to his views and feelings, we find him shortly after his arrival in *Liverpool* projecting, and forming a Society for literary and scientific purposes; for which he drew up Rules, and organized its constitution. This Society was instituted at *Liverpool*, Dec. 18th, 1801, and it put forth a printed copy of rules under the title of "*Rules of the Philological Society*." To these Rules of the *Philological Society*, succeeded a printed list of questions to be considered by the different members of which it was formed, all important to the cause of science and general literature. It is well known that, both the Rules and Questions, as well as the Introductory Address, were the suggestions and drawing up of Mr. Clarke, he having been unanimously chosen its President. This Society produced many very excellent papers, and excited a considerable enquiry into scientific knowledge and useful philosophy.

Mr. Clarke's health again fell beneath the accumulated load of fatigue. He was often taken suddenly ill, so much so indeed, as in an instant to be deprived of all sensation; and about this time he had so serious a seizure of the kind, that his family and friends anticipated

the most distressing results. These attacks were the results of severe application to study, added to his heavy duties as a Minister; for, while keenly alive to the interests of learning and science, they were never permitted in the slightest degree to interfere with his ministry, or the more private duties of his function: as the Minister of Christ, he visited the sick, and poured the oil of consolation into the wounded spirit: regardless of his ease, or the previous labors of the day, he has risen in the night, and frequently gone a distance of several miles, to pray by the bed-side of the sick, or to receive the confessions of a laboring conscience.

A remarkable instance of this latter kind may here be narrated, as nearly as possible in Dr. Clarke's own words. The facts of the case are indubitable.

A gentleman in — attended Mr. Clarke's preaching, and shortly afterwards was deeply convinced of sin, of his fallen nature, and of his actual transgression. He became diligent in his attendance on the public ministry, deeply deplored his sins; and with strong prayer and tears sought pardon of God for his transgressions, through the blood of Jesus: he sought, but found not: he mourned, but was not comforted. Shortly afterwards he was confined by sickness, and sent for Mr. Clarke to pray with him, and for him: he did so; and when he learned how long he had thus mourned, and saw its apparent sincerity and earnestness, he secretly wondered at God's so long withholding a manifestation of pardon from such bitter, such deep repentance: but he charged not God foolishly; but rather, on finding after such oft repeated visits that the lamp of life was burning low, and that the mental agony of the penitent was even hurrying on its extinction; with tender but firm language, he said, "It is not often, Mr. —, that God thus deals with a soul deeply humbled as

yours is ; and so earnestly, in His own appointed way, seeking redemption through the blood of His Son : Sir, there must be a cause for this ; and you have yet left something undone, which it was, and is your interest and duty to have done : God judge between you and it.”

The gentleman fixed his eyes intently on the face of Mr. Clarke, raised himself up in bed, and gave the following narration :—

“ In the year —, I was at —, and took my passage in the ship —, for England : before we sailed, some merchants of that place came to the vessel, and put on board a small bag of dollars, which they gave into the charge of the captain to carry to such, and such parties. I saw this transaction and marked the captain’s carelessness ; for instead of putting the bag of dollars in a place of safety, he left it carelessly day after day rolling on the locker. For the simple purpose of frightening him, I hid it : he made no enquiries ; and we arrived at —, and I still detained it till it should be missed : month after month passed away, and still no enquiry was made for the lost property. The parties to whom it was consigned, and who had notice of its being sent, came to the captain for it : he remembered its having been given into his charge at —, but nothing more : it might have been left behind. Letters to that effect were written to the correspondents, and a search was made, but nothing could be learned ; no trace of the lost treasure could be discovered. All this necessarily occupied many months : I had now become alarmed, and was ashamed to confess, lest it should implicate my character. I then *purposely* secreted the property. The captain was sued for the amount ; and having nothing to pay, he was thrown into prison, firmly maintaining his innocency of the theft, but pleading guilty to the charge of carelessness, respecting his trust. He languished in

prison for two years, and then died. Guilt had by this time hardened my mind ; I strove to be happy, by stifling my conscience with the cares and amusements of the world : but all in vain. I at last heard you preach ; and then it was that the voice of God broke in upon my conscience, and reasoned with me of righteousness, and of judgment to come. Hell gat hold upon my spirit : I have prayed ; I have deplored ; I have agonized at the throne of mercy, for the sake of Christ, for pardon : but God is deaf to my prayer ; Christ casts out my petition : there is no mercy for me ; I must go down into the grave unparadoned,—unsaved !”

O what a tale was this ! how fine a scheme of Satanic device did it reveal ! The captain was, however, dead ; and that too without learning that his name was rescued from infamy : but his widow and fatherless children still lived ; and Mr. Clarke suggested to the dying penitent, that God claimed from him not only repentance, but *restitution*. To this the gentleman willingly consented. The sum, with its interest, and compound interest, was made up ; the circumstances of the case, without the name, were declared to the widow, and the parties concerned, through the medium of Mr. Clarke, who obtained an acknowledgment for the sum : (which he kept to his death, and which still remains among his papers :) shortly afterwards the troubled mind of Mr.— was calmed ; and in firm assurance of the mercy of God, through the merits of Christ, this penitent soul exchanged worlds ; a warning to all the workers of iniquity ; a lesson to all the ministers of Christ, not to charge God foolishly, when any such cases come before their spiritual cognizance ; an exhortation to such as have received the wages of unrighteousness, not only to confess, but to restore to the full all ill-gotten gain ; and a loud call upon all who think, like this

gentleman, that they stand, to take heed lest, like him, they fall.

In April, 1802, Mr. Clarke's health being exceedingly bad, he was taken by a friend to London, for the advice of the faculty in that city. Among others, he consulted Mr. Pearson. The following is a copy of his Letter to his wife after this interview :—

“ I WENT this morning with Mr. Butterworth to consult Mr. Pearson, who said, ‘ You must totally cease from all mental and bodily exertion, except such as you may take in cultivating a garden, or riding on horseback. I know not whether your disease be not too far advanced to be cured. The ventricles of your heart are in a state of disease ; and if you do not totally and absolutely abstain from reading, writing, preaching, &c., you will die speedily, and you will die suddenly. Did I not believe you to be in such a state of mind as not to be hurt at this declaration, I would have suppressed it ; but as matters are, I deem it my duty to be thus explicit, and assure you that if you do not wholly abstain, for at least twelve months, you are a dead man.’ Now, my dear Mary, you must not believe all this, but we will talk the business over when I see you. If I find I cannot do my work, I will give it up ; I will not feed myself to starve the church of God : I will seek out some other way of maintaining my wife and my children.”

Thus wrote, and thus felt the minister, the husband, and the father ; nor did his future conduct ever bespeak any other language. Distressing indeed must have been this communication to his family : especially as the judgment was confirmed by the opinion of some of the

most able of the faculty in many of the principal towns in England: but God had yet work for him to do, both in His Church and in the world; and He spared his life for many years.

It was during this visit to town, that the following Letter was written, addressed also to his wife. It is dated *London*, April 4, 1802. After giving an account of his health, he proceeds thus:—

“I HAVE been very little out since I came here; but through the medium of Mr. Baynes, I have had an interview with the Secretary to the Royal Society of Antiquarians, who informed me that they had just received from Egypt, a curious stone, with a threefold inscription; one Hieroglyphics, the other Greek, and the third *utterly unknown*. He offered to take me to the Society’s apartments in Somerset House, and shew it to me; ‘All,’ he continued, ‘of the literati of the metropolis have been to see it, several members of the Asiatic Society, the famous Sanscreeet scholar, Charles Wilkins, F.R.S., &c., &c., and not one of them can find out the *matter* of the *stone*, nor the third inscription. Sir, it pours contempt upon all modern learning, and is a language that has been utterly lost. As the Greek inscription shews that it relates to the deification of one of the *Ptolemies*, it is evidently several hundred years older than the Christian era: however, if you choose, Sir, you shall have the privilege of seeing it.’ He seemed to treat me with such a more than *quantum sufficit* of hauteur, that I really did not wish to lay myself under so much obligation: however, I endeavored to thank him in the best manner I could. He then said, ‘If you are conversant in Greek, I can repeat part of the last lines of the Greek inscription to you.’ I bowed and said nothing.

He then began, and interpreted as he went on. Among many things, he said, 'The stone is so hard, that no instrument we have could cut it; and the Inscription itself points this out, for the decree is, that it should be cut *on a hard stone.*' A. C.—Sir, I do not think, whatever quality the stone may be of, that *στερεος*, here signifies *hard*; its ideal and proper meaning is *firm*, and it probably refers to the local *establishment* of the stone: it means to be *set up firmly* in an obvious place. He was not willing to give up his own opinion; but he would not maintain it: the interview ended.

On Saturday morning I called on Mr. Baynes, and found the Doctor had been there again enquiring for me, and wishing me to meet him there at twelve o'clock, and he would take me in a coach to Somerset House. I appeared indifferent about it; however, Mr. B. and Mr. N. pressed me so much to accept the offer, for they wished to have a peep also, that I consented to go.

The Doctor came precisely at the appointed time, and behaved himself with less stiffness; we entered the coach and drove forward; the conversation was chiefly about the 'Stone, and its indescribable inscription, with the contempt which it poured on the learning of the most learned,' &c., &c. He talked also about Persian, and 'assured me that we had derived many English words from it,' and mentioned some. I mentioned others. I soon had the ground to myself. Arrived at Somerset House, we entered, and I was led to the apartment where the stone was. Doctor.—'Here is this curious and ancient stone, which Sir *Sydney Smith* took from General *Ménou*, and which he valued so much that the French Government endeavored to make the restoration of it one part of the definitive treaty.' I had only begun to look at the stone, when the member who is employed in making out the

Greek inscription came in, I suppose by appointment. I viewed it silently for some time. *Doctor*.—Well, Sir, what do you think of it? *A. C.*—Why, Sir, it is certainly very curious. *Doctor*.—What do you think the stone is? Some suppose it to be porphyry, others granite; but none are agreed. *A. C.*—Why, Sir, it is neither porphyry nor granite; it is basalt. *Doctor*.—Basalt, think you? *A. C.*—Yes, Sir, I am certain it is nothing but basalt, interspersed with mica and quartz. I pledge myself it will strike fire with flint. This produced some conversation, in which the other gentleman took a part; at last my opinion became current. I then measured the stone, and the Doctor, finding I was doing it *secundum artem*, was glad to take down the dimensions. Then the ‘Unknown Inscription,’ came into review. *A. C.*—This inscription is *Coptic*, and differs only from the printed *Coptic*, in Wilkins’s Testament, as printed Persian does from manuscript. Dr. Woide’s *Coptic* grammar was brought out of the library, and I demonstrated my position. Thus in a few minutes was delivered into their hands a key by which the whole may be easily made out. I am on the eve of leaving this bustling place, where invalids have no business. Lord *Kenyon* is this morning dead; so a great man and a prince is fallen in Israel: he was an upright judge, and an ornament to the nation,

Your affectionate husband,

ADAM CLARKE.”

During Mr. Clarke’s abode in Liverpool, his domestic sorrows were renewed by the illness, and ultimate death of his dear and only brother. The duties of a medical man in a small town or village are always arduous; but at the period we are now speaking of, they were more especially so, when the study of the healing art was much

more limited, and its practitioners but comparatively few in number. Mr. Tracy Clarke being naturally of an extremely urbane character, and of kind and elegant manners, and being also deservedly held in high repute for his medical knowledge and skill, his practice was very great, and widely extended. After all the ordinary labors of the day, he has frequently been called up for five successive nights, and had often to ride on horseback many miles, alike exposed to the night air, cold, or tempest; for this severe labor he was not constitutionally fitted; not naturally strong, his health soon became impaired, and, in the end, symptoms of decided consumption too plainly proved that his life would fall a sacrifice to the hardships to which it was exposed.

Mr. Clarke diligently and affectionately attended this dear brother during his illness, and on his death-bed. In reference to this painful event, he makes the following entries in his pocket-book:—

“Sept. 6, 1803. I went to see my dying brother: he is in a very happy state of mind.

“Sept. 15. I went to *Maghull*, and gave the Sacrament to my dying brother: he is in great pain of body, but stedfast in his confidence in the Lord.

“Sept. 16. I preached at *Aintree*, from Isaiah, liv. 13, 14. My blessed brother died at nine o'clock this evening.

“Sept. 17. I went over to see my dear brother's remains, *Oh quantum mutatus ab illo*.

“Sept. 20. I attended the remains of my precious brother to the earth in *Melling Church-yard, Lancashire*.”

Hard, indeed, must it have proved to part with one who had been his companion almost from childhood, and his friend from the very dawn of his conscious being; and it may be added, the peculiarly affectionate and interest-

ing recollections of childhood—the alternate day of toil and school—the lesson taught and communicated—all these remembrances must have added poignancy to a loss which is, under any circumstances, felt to be severe ; but while he bitterly sorrowed for an only brother thus cut off in the prime of his life, it was not without the hope of joining him again in the Paradise of God.

Mr. Tracy Clarke died at *Maghull*, near Liverpool, in the forty-fifth year of his age ; but his memory still lives in the respect and esteem alike of the rich and the poor throughout the neighbourhood.

A curious circumstance occurred some little time previously to the death of Mr. Tracy Clarke, which deserves notice, both as being singular in itself, and as resting on more indubitable evidence than most recorded facts of the kind. Mr. Tracy Clarke was accustomed to visit the Isle of Man occasionally for the recovery of his declining health ; the last time that he was there, he took his third son, Thrasycles, with him, leaving his fifth son, about seven years old, with his mother. After staying some days in the island, he proposed to return to *Maghull*, and while his son and he were walking to the packet, he said, “ Thrasycles, I have been last night to see your mother ; she was sleeping in the best bed-room, which she is not accustomed to sleep in, and looked very well.” By the time that he had finished the account, they came to the packet, set sail, and arrived safely in Liverpool. Mr. Tracy Clarke and his son went at once to his brother’s house in Leeds Street ; and in the course of conversation, without thinking particularly of the matter, he told his *dream* about having gone to *Maghull*. But the singular part of the story is this. Early the inmorning of the same day in which Mr. T. Clarke left the Isle of Man, Mrs. Clarke, at *Maghull*, woke her young son, and said,

“ I am very much distressed ; I fear some evil has happened to your father ; for, last night, while lying in bed, I heard him come in ; he rode up to the stable, put his horse into it, brought his saddle and bridle into the house, and hung them up as usual. I then heard his footsteps ascending the stairs, enter the room, and walk round the bed ; all this I heard distinctly, though I saw nothing ; and that it was your father’s footstep I am certain, as I should know it from any other in the world ; and I am sadly afraid that some misfortune has befallen him.”

The day on which Mr. T. Clarke and his son arrived in Liverpool, his brother persuaded him to spend at his house, and to sleep there that night, sending his son Thrasyacles forward to *Maghull*, to inform his mother of their safe arrival. When Mrs. Clarke saw Thrasyacles coming without his father, she broke into the most passionate exclamations of grief, and it was a long time before her son could persuade her that his father was safe in Liverpool, so alarmed was she at seeing him *alone*, and so convinced did she feel that this visit of her husband’s spirit, for such she always believed it to be, boded to him no good. A very short time after this, Mr. T. Clarke’s illness increased so rapidly as speedily to terminate his life.

The above appears to be a most singular fact :—one person *dreams*, if such it were, in the Isle of Man, and tells the dream next morning to his son :—his wife, eight miles from Liverpool, hears, on the same night, and tells it next morning, that she had heard him do what he himself dreamed he had performed. The circumstance was told to others before the parties met ; by the husband in the course of casual conversation, and by the wife as a subject of alarm : he supposes it to be a dream, and she an omen : and when her son appeared without the father,

she thought that her forebodings were accomplished. There had been neither time nor possibility for intercourse between the parties: he had dreamed that he saw what was the *fact*, her sleeping in a room where she was not accustomed to sleep, and she actually believed she had heard him in that very *room*. However it may be accounted for, it is a most singular coincidence, and were we inclined to speculate, it might afford room for the supposition of *mental sympathy and knowledge* between persons far separated, or of the *communion of spirits*, when individuals could not personally have intercourse.

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## MANCHESTER CIRCUIT.

1803—5.

*(Second Time.)*

IN the year 1803, Mr. Clarke was sent by the Conference to Manchester, where he engaged in his usual pastoral labors, for which the hours of the day were barely sufficient; but the early part of the morning, as it was voluntarily rescued from the hours generally ceded to sleep, he considered as peculiarly his own, and therefore made it subserve the interests of learning. There were a few young men to whom he was partial, and who anxiously desired an insight into the *Hebrew* and *Greek* languages; for which purpose his study was open to them every morning from five till seven, and during these hours Mr. Clarke taught them a language useful to all students; to three or four of these it proved so especially, as they afterwards entered the ministry, and this know-

ledge fitted them the more ably to fulfil one branch of their high and holy calling.

During his first residence in Manchester, visiting as he did the poor, the sick, and the friendless, his heart had been deeply affected on account of the miseries of his fellow-creatures ; he had sympathized with them, nor did his compassion stop here ; for he knew that effectually to say, " Be thou warmed and be thou fed," required a supply of means far beyond the limits of his contracted income ; but he felt, at the same time, that if God in his providence had not given him the talent of money, he had largely bestowed upon him an influence and a favor in the sight of the people which might, if exerted, be equally serviceable. This influence, therefore, he determined to exert, and for this purpose he first called upon a few friends, and laid before them his plans and the object they had in view, namely, relieving the almost intolerable burthen of poverty, accompanied by sickness, and pressed down upon the spirit by friendlessness.

On a printed sheet of folio paper, casually found, is the original plan and rules of the Society advertised, accompanied by a short Address to the people of Manchester, written by Mr. Clarke, and signed by his senior colleague and friend, the Rev. *S. Bradburn*, and himself. These Rules are simple, and but five in number ; at the end of them is the following note :—

"N. B. Though this Society is instituted by the Methodists, yet their own poor shall not be entitled to any relief from it ; a fund for supplying their wants being already established."

(Signed) "SAMUEL BRADBURN, and  
ADAM CLARKE."

*Manchester, March 7, 1791.*

From a MS. paper in Dr. Clarke's hand-writing, the following particulars of the origin of the Society now known under the appellation of *The Strangers' Friend Society*, may be learned.

"*The Strangers' Friend Society* was formed by the Rev. Mr. John Wesley and myself, in *Bristol*, in the year 1789, on the foundation of a small meeting, the members of which subscribed one penny per week for the relief of the poor.

"I went the next year, 1790, to *Dublin*, and there I formed a Society of the same name, but as yet nothing was published. From *Dublin* I went to *Manchester*, in the August of the same year, and there I again formed another Society of the same name and kind ; but I there drew up a paper in the March following, which I read myself in the public congregation in *Oldham Street Chapel*, and begged, that those who were friendly to such an institution would meet in the vestry after service. Many did, and all agreed that the paper which had been read should be printed : it was so, and met with universal acceptance. I went from *Manchester* to *Liverpool*, and formed a similar Society there.

"In 1795, I removed to *London*, and formed at *Wapping* '*The Strangers' Friend Society*;' nothing having the same rules or name having ever been there before. From *Wapping* it extended to *City Road*, *Spitalfields*, and indeed over the whole city and suburbs. There was a small society in *Long Lane*, *West Smithfield*, *London*, the pious members of which gave one penny per week to assist in relieving the wants of poor persons in the Methodist Society ; but its name and rules were different, and it was chiefly managed by the late Mr. *John Owen*, and possibly sank when *The Strangers' Friend Society* was established at *Wapping*, and afterwards at *City Road*;

and probably into this the ' Penny-a-week Society ' was merged ; but I rather think that, as a Society, it died a natural death, its very few members becoming visitors in *The Strangers' Friend Society*.

" The name ' Benevolent ' was afterwards used, I believe, first in City Road ; and these Institutions, wherever established, meet with the most extensive patronage. This is the simple truth in reference to the origin and formation of *The Strangers' Friend Society*.

(Signed) " ADAM CLARKE."

*Stoke Newington, May 22, 1830.*

But to return. Mr. Clarke found *The Strangers' Friend Society*, which he had in 1791 established in Manchester, still not only in being, but in active operation. Small indeed had been its beginning, but truly benign were its effects ; and its object was so entirely benevolent, and went so immediately to the accomplishment of its purpose, that such a Society needed but to be known, in order to its being supported. Nor can it be described with what sentiments of delight Mr. Clarke beheld the progress of this excellent institution. If indeed it arose as a cloud on the horizon " Little as a human hand," by the providential blessing of " The Father of the spirits of all flesh," he now beheld it rapidly spreading along the sky, and ultimately watering with its ten thousand blessings, all the thirsty land.

Institutions of this nature are now, thank God, so established in almost every town, that they do not require any minute detail ; and wherever they have appeared they have as invariably lessened the extent and poignancy of human woe, and have not unfrequently been accompanied by an improved state of morals, and sometimes been followed by genuine Christianity ; for when the heart is softened by

affliction, then the voice of religion is often heard as "the voice of the charmer," to which the conscience will no longer turn a deaf ear.

In 1804 we find Mr. Clarke publishing a New Edition of "Manners of the Ancient Israelites; containing an Account of their peculiar Customs, Ceremonies, Laws, Polity, Religion, Sects, Arts and Trades; their Division of Time, Wars, Captivities, Dispersion, and present State: written originally in French, by *Claude Fleury*, Abbe of Argenteuil, and one of the Forty Members of the Royal Academy, Paris: With a short Account of the Ancient Samaritans. The whole much enlarged from the principal Writers on Jewish Antiquities, by ADAM CLARKE."

This Work is one of great interest, not only as its object is to illustrate the Bible, but it contains much curious information connected with the ancient people of God; and gives an insight into their religious, civil, and social polity. The history of the Old and New Testament are so indissolubly linked together, that whatever tends to throw light on the former, should be hailed as additional testimony in favor of the latter, and be diligently studied as matter of pious and pleasing investigation.

In the course of this year the first number of the *Eclectic Review* made its appearance; and previously to its publication one of its chief managers, Mr. *Samuel Greatheed*, requested Mr. Clarke to become a regular contributor to the work. This appears from the following Letter, dated

London, Oct. 6, 1804.

"DEAR SIR,

"WITH a copy of the Prospectus of the *Eclectic Review*, I have to address to you my earnest request that you will

exert your literary attainments for the assistance of this benevolent and important undertaking. Though I have not enjoyed the privilege of a personal acquaintance with you, I am not a stranger to the laudable assiduity with which you have applied yourself to literary pursuits ; and I understand that *Hebrew*, and other oriental languages, which are highly useful to Biblical criticism, have especially engaged your attention. Your help as a Reviewer in this department, or in any other which may be agreeable to you, is entreated. Favor me with an early reply, and I will transmit to you a copy of the Rules proposed for the private conduct of the Reviewer, together with such books as have been selected, or may be pointed out by you from those which have been published within the present year. Hints for the improvement of the annexed Prospectus, which you may suggest for the advantage of this undertaking, will be very acceptable.

I am, Dear Sir, with great esteem,

Your obedient servant,

SAMUEL GREATHEED."

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[*From the Same.*]

*London, Oct. 12, 1804.*

"DEAR SIR,

"ACCEPT my thanks for your favor of the 9th, with the Remarks on the Prospectus. Several of them have been adopted in a large number of copies now printed. I have seriously attended to the difficulties which you have stated, against taking a part regularly in the execution of the task which has devolved upon a few of us ; but I trust you will be able to surmount them. Our pressure for time is extreme, and I have ventured to send you Mr.

Sharp's two recent publications, and a small *Hebrew Grammar*, of which only the Introduction is new; and as it contains the best examples of the paradigms, and is most commonly used in dissenting academies, it is worthy of notice. I know not your judgment on the *Hebrew Points*, but you are well aware that much may be said on both sides of the subject. You will greatly oblige me by your remarks on Mr. Sharp's *Hebrew Tracts*, or at least upon one of them in the course of the month, in order that we may insert them in our first number. Relying on your zeal in this Biblical department,

I remain,  
Your obliged servant,  
SAMUEL GREATHEED."

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[*From the Same.*]

*Newport-Pagnell, Nov. 7, 1804.*

"MY DEAR SIR,

"IT has given me some uneasiness not earlier to have been able to acknowledge your very acceptable Letters of the 24th and 27th of October, and to thank you for the valuable Reviews accompanying the latter, all of which were duly forwarded to me from town. Instead however of occupying you with a detail of my hindrances, I rely on your candor to give me credit for an earnest wish to have obviated them had it been practicable.

"Every instance of your zeal for the important work in which we are engaged, demands my cordial thanks, and none more than the exertion of your talents to render the work respectable by your Review of Sir William Jones's *Grammar*, which will appear in the first number. Our printer will get the *Persian* set up at another house where

they are competent to the business, and the sheet shall be sent to you by post for your revision, to guard against mistakes in a business in which we are ignorant. I likewise beg the favor of you, as early as convenient, to attend to what relates to *Persian* literature in *Lord Teignmouth's Life of Sir William Jones* : any remarks that occur to you in perusing the work will be acceptable, though we would not trouble you to draw up a finished Review, another person having undertaken it. It will depend upon the materials that may be ready, whether your Reviews of the *Greek* and *Hebrew* Grammar are inserted in the first, or following number ; if all were put in at once, our readers might, perhaps, join with your own complaints, and cry out, *Ne quid nimis*.

“I have not had time to examine the force of Mr. Sharp’s arguments on the *Greek* articles : if you think the ground not tenable, it may be better for us not to occupy it : thank God the proofs of our Lord’s divinity do not rest upon such points. On *you* we rely for Eastern criticisms, and these may perhaps occupy as much of your time as you can comfortably afford us. As we propose an article of *correspondence* on literary subjects, I should think your list of passages in the *Zendavesta*, if not too extensive, very proper for that department. I have a list of all the Translations of the Bible in the *Duke of Wirtemberg’s* library, for the first number : if you prepare such a paper it may be introduced in the second. If we had many friends as zealous as yourself, we should not fear for our final success : our aim is to do good and to serve the cause of religion. Forget not the need of

Yours sincerely,

“SAMUEL GREATHEED.”

[*From the Same.*]

*Newport-Pagnell, Nov. 17, 1804.*

“MY DEAR SIR,

“I HAVE been carefully revising your account of the Persian Grammar, and though I have found very little that could be omitted or much abridged, I have ventured to make some transpositions and verbal alterations, which I judged for the better; wishing that so accurate a piece of criticism should be, even in minor points of style, as complete as possible. I hope you have received ‘Lord Teignmouth’s Biography of Sir William Jones,’ and that you will favor us with your Remarks upon it at your earliest conveniency, as our respected friend wishes to complete his Review of the Work, for the second number. Your account of the *Greek* and *Hebrew* Grammars will be inserted in succession. Haste obliges me to close abruptly.

Yours sincerely,

SAMUEL GREATHEED.”

During this year (1804) Mr. Clarke published a Tract entitled “*A Succinct Account of the Principal Editions of the Greek Testament, from the first printed at Complutum in 1514, to that by Professor Griesbach in 1797, arranged in chronological order; together with the Chief Editions of this Sacred Book in three or more Languages, commonly called Polyglotts; with a Short Account of its principal Ancient and Modern Versions, Alphabetically arranged.*” To this useful Tract was also added “*Observations on the Text of the Three Divine Witnesses, accompanied with a Plate containing two very correct Fac Similes of 1 John v. 7, 8, and 9, as they stand in the First Edition of the New Testament, printed at Complutum in*

1514, and in the *Codex Montfortii*, a Manuscript marked G 97 in the Library of Trinity College, Dublin."

This Tract contains a great variety of curious and important knowledge, such as every scholar will appreciate, especially if he stand more immediately connected with theological matters, and it will save him from a vast expense of labor and time in having the subject so amply investigated for him, and that too from authorities to which probably he could not himself have access.

Towards the latter end of this year, Mr. Clarke drew up an Anniversary Address as President of the Philological Society, which at the request of the Members appeared in print. This paper is too long to introduce here, but it will be published among his Miscellanies.

During Mr. Clarke's abode in Liverpool he had been acquainted with that excellent and literary character, *William Roscoe*, Esq., and as that gentleman was about to publish his *History of Leo the Tenth*, Mr. Clarke believing he had a MS. book in his library which would assist Mr. Roscoe in the prosecution and perfecting of his work, offered to lend it him for that purpose.

Mr. Roscoe's letter in reply, is dated

*Allerton, Nov. 5, 1804.*

"DEAR SIR,

"MR. BULLOCK communicated to me your very obliging offer of lending me a MS., entitled, *Relazione ed Essame della Rep. di Venezia fatta da Conte dalla Torre*, which you thought might probably be of service to me in my history of Leo X. From the title I should conjecture the Work you mention to be rather political, than historical, and as I do not enter particularly into the consideration of the Constitution of *Venice*, nor indeed its history, farther than as that government had an important share on the

wars consequent on the league of *Cambray*, and in the other commotions of *Italy*, I think I may with safety avoid giving you the trouble of sending me the Work, which I cannot however do without desiring you to accept my warmest acknowledgments for so kind an offer. My very respectable friend Mr. *Warrington*, vicar of Old Windsor, well known as an author by his *History of Wales*, has written a *History of Venice*, which he has for some years past had an intention of publishing; to him your MS. would probably be highly worth inspection, and as it might be the means of laying before the public any valuable information which it may contain, I shall be happy, with your permission, to mention it to him, and should he wish to see it, I shall esteem it as a favor done to myself, if you will allow him an opportunity of inspecting it. I recollect to have seen in your very valuable library, a beautiful MS. vol. of *Italian* poetry, which although not of very ancient date, seemed to me to possess considerable merit. Your kindness in offering to favor me with the loan of one Work, induces me to request that of another, and whenever you can spare this volume, and a safe opportunity occurs, I shall esteem myself much obliged by a sight of it; with your permission to keep it for a few weeks. I am, with very sincere esteem,

Dear Sir,  
Your obliged and faithful Servant,  
WILLIAM ROSCOE."

For two years Mr. Clarke continued his active ministerial and literary labors in Manchester, his health was improving, and the affectionate attention of his friends assisted to perfect his restoration: but affliction assailed

his peace, and he was called to experience severe sorrow by the protracted illness, and ultimate death, of his youngest little girl: she was peculiarly lovely in person, but being seized with the hooping cough, she had not strength of constitution to contend with the disorder; it fell upon her lungs and bowed her down to the grave. During her sickness her parents were chiefly her nurses; and after writing for some time her father would go into the room and carry her about till he was nearly exhausted, and then return again to his labors: the child was remarkably attached to her parents, and though she would often express her fear that carrying her so much would hurt her dear father, and nursing her so long would tire her dear mother, yet the relief both ministered to her in her weakness and pain, and the beaming of pleasure which displayed itself in the additional lustre of her eye on these occasions, were eloquent witnesses against the arguments her tongue framed into words. Being naturally a very clever child she had early acquired the power of reading, and was exceedingly fond of Scripture stories; and when, during her illness, she was disabled from reading much, she would converse on what she had read, and delight herself in repeating hymns and passages of Scripture, which she had committed to memory. When additional weakness prevented her from kneeling at her mother's knee to say her prayers, her distress was very great, and bursting into tears, she exclaimed, "Mother, I cannot pray." Yes, my dear child, you can, replied her mother. "How? I cannot kneel down!" But, without kneeling, my dear Agnes, you can lie and think your prayers, saying them to yourself, for God you know can see your heart, and hear what you have not strength to say aloud as you used to do. You often lie and think of your father and mother,

and talk to them in your mind, do you not, when they are out of the room? "Yes, my dear mother." Well then, my Agnes, do the same now in reference to your prayers. Think of God as near to you, which He is, and then your heart can pray to Him as well as if you could kneel down and say your prayers at my knee. She was lifted into her crib which was at the side of her parents' bed, and closing her eyes and clasping her hands on her breast, she remained in this attitude for a few minutes, then opening her eyes again, she exclaimed with strong emotion, "O yes, mother, I feel that I can pray;" and she ever afterwards continued this silent posture of prayer. During the whole of her illness she was most affectionately attended by Dr. *Agnew*, of *Manchester*, who was an intimate friend of the family; and he marked with concern the deep sorrow, and continual fatigue and anxiety which this dear child's illness occasioned to her parents. One day coming in and seeing Mr. Clarke almost sinking in mind and body, beneath his lovely burden, he said, "Mr. Clarke, if God does not soon see good to take that child, death will take you." But that time was nearly arrived; and in calmness and peace, she yielded up her spirit into the hands of her great Creator, having just completed her fifth year.

A week before this painful event, Mrs. Clarke was herself confined of a little girl; but, owing to her previous fatigue and anxiety, it only survived its birth a short time. Deep and settled was the grief which Mr. Clarke experienced in the loss of this child; and it was long before he recovered his ordinary tone of mind and feeling; throughout life he could never hear her name mentioned without considerable emotion. To a friend, in writing, he expressed himself thus in reference to her:—"Agnes was a most interesting and promising child; few children of

her years ever possessed a finer understanding, or a more amiable or affectionate disposition. She was led to remember her Creator in the days of her youth ; she truly feared Him, and dreaded nothing so much as that by which He might be offended, and His good Spirit grieved. Young as she was, she evidenced that she possessed a pious heart : she loved prayer, attended public worship with delight, and had such a firmness and constancy of resolution, that nothing could make her change a purpose which she had formed, when convinced that it was right. Had she lived, she would have made, under proper cultivation, an eminent woman : but God saw it best to take her, and having sowed in her heart the good seed of his kingdom, took her to heaven where it should bring forth all its fruits in their native soil, and in their fullest perfection.”

During the course of this year (1805), the first edition of *Claude Fleury's Manners of the Ancient Israelites* having, owing to its favorable reception with the Public, become scarce, and a second edition being called for, Mr. Clarke applied himself to add to and improve it ; to which when completed, he prefixed a sort of *Epistle Dedicatory*, which he had printed, and sent the proof to two friends, to whom it was addressed. The *Dedication* was returned with the joint thanks of the two friends ; but they each declined having their names affixed to the Work. The Dedication was consequently suppressed, and the Book once more presented itself to the world on the evidences of its own utility. Again it was received with favor by the public, unpatronized it is true by names to which it would have done credit. It will not be wondered at, that the refusal of this Dedication hurt the feelings of Mr. Clarke, and caused him ever

afterwards scrupulously to avoid putting his literary productions in the same kind of jeopardy.

Previously to his quitting Manchester for another station, he received the following gratifying token of respect and esteem from the Members of the Philological Society.

“AT a Meeting of the Philological Society of Manchester, held on the 9th day of August 1805, it was resolved unanimously, ‘That in consideration of the many obligations which the Philological Society is under to the Rev. Adam Clarke, their original and learned President, for his unwearied solicitude for its welfare; his able and impartial conduct in the chair; and for the high honor which his uniform attachment to its interests has conferred upon it; the respective Members of it most respectfully present him with this their *Vote of Thanks* previously to his removal from Manchester.

“Signed, by order, and in behalf of, the Philological Society,

WILLIAM JOHNS, VICE-PRESIDENT.”

“JOSEPH BARBER  
and  
“JOHN FOX

} *Secretaries.”*

To this *Vote of Thanks* was added the following still stronger expression of regard:—

“DEAR SIR,

“THE Members of the Philological Society of Manchester cannot suffer you to remove from this place without giving you, in addition to their ‘*Vote of Thanks*,’ a farther collective expression of regret for the loss of so valuable

and so amiable a Member, and so inestimable a President; without again expressing their thanks for the very great attention which you have uniformly paid to the welfare and interests of the Society, as well as for the very handsome manner in which you have so recently laid it under a heavy and lasting obligation by the bond of union which you have provided them with, in your Present of a Classical and Elegant Diploma Plate, which likewise does the highest honor to the artist whose love of science spurred him so successfully to exert his talents upon the occasion.

“ The Philological Society begs you to accept its best wishes for your happiness, and that you will be assured that whilst it has existence, the name of ADAM CLARKE will be always dear to its recollection, and will operate as a perpetual exciter of gratitude in the breasts of its present members, who will often revert to the hours of happiness which they have enjoyed in their association with you, and to the intellectual improvement which they have derived from it.

“ Signed, by order, and in behalf of, the Philological Society,

WILLIAM JOHNS, VICE-PRESIDENT.

JOSEPH ASTONE.

W. M. CRITCHLEY.”

*To the Rev. Adam Clarke.*

It appears that, during Mr. Clarke's residence in *Manchester*, he had sent a copy of the “ Rules and Questions of the Philological Society,” through the hands of Mr. Joseph Butterworth, to the late excellent and scientific Earl Stanhope.

The following is the Reply of his Lordship to Mr. B.'s communication :—

“ SIR,

“ MAY I beg you to return my best thanks to your brother-in-law, Mr. *Adam Clarke*, for his kind communication of ‘ The Rules’ of the Literary Society, at *Manchester*, and for the 171 questions thereunto annexed. It rejoices me to see such commendable efforts making to diffuse intellectual light. May Almighty God grant that those efforts may be attended with success. Both Mr. Clarke and you will be pleased to hear of the success of the *Stereotype* Office of Mr. *Wilson*, in Duke Street, Lincoln’s Inn Fields; and likewise of the Printing Press which I have invented. I hope that a few years will make an alteration in the state of learning and literature. I have great expectations from the well-directed and persevering exertions of well-intentioned men. I trust I shall some day request Mr. Clarke’s acceptance, and yours also, of two *Works* which I intend to publish. The one is on the Art of Printing, and its recent improvement; the other on Logic, and it will have I believe for title, ‘The Science of Reasoning clearly explained upon New Principles.’ It is a subject which I have been considering for upwards of thirty years, and relative to which I have made the most important discoveries.

“ I wish you many happy new years.

“ I beg you to believe me ever,

“ Your most faithful Fellow-Citizen,

“ STANHOPE.”

*To Mr. Joseph Butterworth.*

From a Letter which Mr. Clarke wrote at this time to his eldest son then in Liverpool, we learn that the *Philo-*

*logical Society* did not simply content themselves with a mere written testimony of regard, but embodied their thanks in a more enduring form.

The following extract from the above-mentioned Letter will best explain the circumstance :

“ You remember, my dear lad, that my motto is, ‘ Be diligent, lose no time.’ If I did not act thus, I should never be able to profit myself or others. During my late absence from home, the Philological Society have held a Meeting, not only without my consent, but even without my knowledge : and what think you is the result ? Why, they have got two large silver cups made, each holding a pint, and beautifully ornamented with a border of *oak leaves* round the outer brim : and they have, in a very formal manner, presented them to me, by two of the Vice-Presidents. They are each finely engraved with the following inscription :—

Ex Dono  
Societatis Philicæ Mancuniensis  
Reverendo ADAMO CLARKE,  
Præsidi Dilectissimo et Diligentissimo,  
In  
Amicitiae  
Gratiquæ Animi  
Plurimis promeritis  
Testimonium.  
XIV. Die Februarii,  
MDCCCV.

## BOOK VI.

## LONDON CIRCUIT.

1805, *et seq.**(Second Time.)*

AFTER remaining in Manchester two years, Mr. Clarke was again to leave it; being appointed by the Wesleyan Conference to *London*. He parted from his many friends there with regret and affection; and the same may be said also of his feelings in reference to his literary associates, many of whom afterwards removed to London themselves, and thus weakened the interests of the Philological Society, which, being but itself in a state of infancy, could not bear these successive diminutions, without endangering its very existence; and in the course of years it ultimately fell a prey to the necessary, but ruinous, desertion of its various active members.

On Mr. and Mrs. Clarke's arrival in London, with their family, they went to reside in the City Road, adjoining the large Wesleyan Chapel. Since his last station in the Metropolis many new chapels had been built; and conse-

quently, the walks were still longer, and the ministerial labor not lessened. London is now divided into six Circuits, each having its own Superintendent Preacher: at the time we are now speaking of, it was otherwise, and Mr. Clarke was called to the superintendence of the whole of the London Societies and Chapels. This labor was very heavy, and the detail of it would have been too much; but Mrs. Clarke was, indeed, an helpmate to him, for she kept his pecuniary accounts of every description, as well as first saw every stranger, and if possible, dismissed, all general and unimportant enquirers.

The late Rev. *John Pawson* had always entertained a very high regard for Mr. Clarke: they had been colleagues in London and Liverpool, and had often together borne the burden and heat of the day. Mr. Clarke hearing in the spring of 1806, that his old friend and brother was sick, invited him to come to his house, in the hope of its doing good to his health and worn-out spirits. The Letter in reply to this kindly intended invitation, breathes too much of Christian dignity, and tenderness of character, not to be inserted. It is dated

*Wakefield, Friday, March 28, 1806.*

“OH, my Adam, my most affectionately beloved and esteemed Friend and Brother, for whom God knoweth I ever had a sincere regard, but now ten-fold more so than ever, I return you my sincerest and most cordial thanks for your kind invitation to me to come up to *London*, and to take up my abode at your house. Alas! how little did you know the state I was then in. Nevertheless your love and kindness, so tenderly expressed, call very loudly upon me for suitable returns of gratitude and love to you, and good and tender-hearted Mrs. Clarke, as well as to

kind and generous Mr. and Mrs. Butterworth, to whom return my warmest acknowledgments.

“ Oh, my dear brother, what I have suffered, what I now continue to suffer, and what still lies before me, is only known to my God : but glory to God in the highest, I am in the hands of Him, who ever was, and who can never cease to be, infinitely wise and infinitely good ; whom I have found to be so to me, an unworthy worm, to the present hour ; blessed be His glorious name. What I have experienced of the power, goodness, unmerited mercy, and love of God, during this affliction, is not to be described by me. Oh, the views, the soul-transporting views, of that heavenly felicity with which my soul hath been favored. My loving friend, praise the name of the Lord with me, and for me ; and you may tell all my beloved London friends, that *John Pawson* dies a witness of the saving power of those precious truths which have been taught, and believed, and experienced, among us from the beginning of Methodism. Alas, for all the double refinements which some have found out : give me Methodism in its unadorned simplicity,—in its spirit, life, and power. I write thus freely to you from the grave’s mouth, because I know your soul loves the good old truth, and I trust you will live and die by it, and in full possession of it in your heart. But I must give up, I can do no more : I have had much pain with this incoherent scrawl, and whether you will be able to make it out or not, I cannot tell : my head is so weak that I can scarcely spell a word right. Ten thousand times ten thousand blessings attend you, your beloved Mary, and all your family. God Almighty bless, preserve, and keep you, and make you an abundant blessing to your family, the Church, and the world. John Pawson’s dying prayer for you is, ‘ That goodness and mercy may follow you all

the days of your life, and that you may dwell in the house of the Lord for ever.'

"Surely, if the love of the people, and the preachers joined together, could keep me from the grave, I must not die at this time: I never saw anything like it in the whole course of my life.

"Farewell for ever. Bless the Lord for me; and we shall all unitedly enjoy Him very soon.

"I am most affectionately and eternally,

"Yours in Christ Jesus,

JOHN PAWSON."

Under this affecting Epistle Mr. Clarke has inscribed the following record:—

"The last Letter written by Mr. John Pawson, and the last act he did."

But though in Manchester Mr. Clarke had been exceedingly engaged, yet in a short time in *London* his time was so completely occupied, that it was impossible for him to resume under his then heavy duties, any of his merely literary avocations; he twice preached on the Sabbaths, and twice or thrice on the week evenings, besides managing the spiritual and temporal concerns of the various Societies in conjunction with his colleagues. These duties appear sufficiently arduous in themselves to claim all the time and attention of any ordinary man; but the talents and industry of Mr. Clarke soon developed themselves in a far wider sphere of usefulness: he was in short just beginning his public career, and its engagements gradually came upon him; and that, too, in such a way as scarcely to leave him the option of choice.

In the July of 1806, he was obliged to attend the Wes-

leyan Conference, which was that year held in *Leeds*, and as it was his constant habit to write to Mrs. Clarke every day, if possible, during his occasional absences from home ; the Reader by extracts from these communications will be enabled to trace, in his own language, his occupations, feelings, and thoughts.

*Leeds, July 27, 1806.*

“ I HAVE been appointed to preach in the largest chapel in this town, and I am informed that the people are coming to the preaching from upwards of twenty miles round. The following anecdote will shew you in some measure their spirit and temper. One of the Society of Friends, walking up and down the street, near his own house, at six o'clock in the morning, seeing a very plain looking countryman, covered with dust and carrying a large great coat, thus accosted him, ‘ Friend, whither art thou come ? thou appearest to have travelled far, and to be much fatigued.’ ‘ Glory be to God,’ says Blunt-spurs, ‘ I am cooming to the Methodist Conference, I am coomd 40 mile, and ha walked all night : I ha got fifteen shillin, mon, and ha savd it fro my wage these twalve week at up-wart o’ a shillin a week.’

“ The Friend, struck with his appearance and honest bluntness, said, ‘ Friend, I like thy spirit; thou seemest sincere and zealous in thy way; turn in hither and refresh thyself, and thou shalt be welcome to what the place will afford.’

“ Poor Gruff turned in, and found a hearty welcome and plenty to eat. How valuable is this simplicity of spirit, how much more happiness do these people feel who take God at His word, than those experience who are disputing with God Himself every particle of His own revelation. Julius Cæsar Scaliger, who perfectly understood

thirteen different languages, seeing the comparative happiness of the simple and the ignorant, exclaimed, 'Oh, that I had never known my alphabet.' But it is probable that from these uninstructed persons, as many sources of comfort are sealed up, as there are causes of distress to those whose understandings are properly cultivated."

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[*To the Same.*]

*Leeds, July 28, 1806.*

"THIS morning our Conference began, and as I had heard from all quarters that they designed to put me in the chair; previously to the ballot I addressed the Conference, and after having told them what I had understood, I proceeded to give my reasons why I could not go into the Chair, and begged no brother would waste a vote on me, as my mind was made up on the business. This produced a conversation I little expected: all the old preachers said that I was the most eligible person, and entreated me not to refuse. I insisted upon it that I would not, and solemnly charged every one who had intended to vote for me, to give his suffrage to some other person. I then wrote my vote for Mr. John Barber, and shewed my paper, and all about me followed my example. However, I trembled till this business was concluded; and what think you was the result? I was chosen by a majority of more than one half beyond the highest, and was called to the Chair in the name of the Conference. I still refused, begging that the next person in number of votes might take the Chair. We were thrown into a temporary confusion, during which Mr. Thomas Taylor and Mr. Joseph Bradford, by main force lifted me out of my

seat, and placed me upon the table. I was confounded and distressed beyond measure, and against all my resolutions was obliged to take the seat.

“As you now know the situation in which I am placed, you must not expect any more regular epistles, as I shall now only have Saturday afternoons to myself, and perhaps scarcely them. Pray, pray much for me, my Mary, for I am far, very far from being comfortable in my mind: the thought of having to preach next Lord’s Day before the Conference, and to admit into Full Connexion those Preachers who have travelled four years, quite absorbs my spirit.”

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[*To the Same.*]

*August 5.*

“THIS day has been one of very great fatigue. I have been the chief part of the afternoon examining the seventeen young preachers, in the presence of the Conference, on all the Doctrines preached by the Methodists. Each doctrine I particularly defined and explained, and though it almost totally exhausted me, I got through all with as much clearness and precision as I could nearly wish. Conference is just now broken up for the day, and I have in about half an hour to go and admit all these young men in the presence of an immense congregation, crowds of whom were rushing into the chapel before I could get off the Conference Board. I shall no doubt be ‘welly kill’t,’ as they term it here; but I must go through it if it please God to give me power.”

[To the Same.]

August 6.

“I WAS obliged to close my letter yesterday before I had received the young preachers. I went to the chapel half an hour before the time, and finding it excessively filled, I immediately began. I first sang, then prayed, and afterwards called over the names of the seventeen young preachers to know if all were present. In my best manner, I then informed the congregation how persons were brought into the ministry among us; what examinations and trials the persons in question had passed through; the doctrines on which they had been especially examined; and then I gave a short definition, 1st, Of the Doctrine of Original Sin; 2dly, Of the Divinity of Christ; 3dly, Of the Atonement; 4thly, Of Justification by Faith; 5thly, Of the Witness of the Spirit; 6thly, Of Christian Perfection; 7thly, Of the Eternal Duration of Rewards and Punishments. When all this was finished, I called upon each by his name to give an account of his conversion to God, and his call to the Christian ministry; and each did so with a precision and excellence, which did honor both to themselves and to us.

“When this was ended, we sang *Praise God from whom all blessings flow*, &c. Mr. Thomas Taylor then gave them a charge, which, for about eight minutes, he did with great feeling and excellence. I then addressed them in a short speech, and pronounced the form of reception in the name of God, whose mercy and love they were to proclaim;—in that of Jesus Christ whose atonement they were to witness;—in that of the Holy Ghost, by whose influence they were thus fitted for the ministry, and by whose unction they were to be instrumental in

alarming, convincing, converting, and in holiness building up the souls of men :—also in the name of the Methodist Conference, by whose authority I acted ;—and in the name of the many thousands which constitute that Church connected with them ;—I thus admitted them into Full Connexion and union with the whole body of itinerant preachers ! Much solemnity rested on the whole assembly. Mr. Moore then prayed, and I pronounced the dismissal. Preachers and people seemed exceedingly pleased, and after occupying three hours in this business, I got home quite worn out. I believe I have acquitted myself to the satisfaction of the brethren, and I feel that I have acted with entire uprightness towards my God.

“ You talk of going to Trowbridge to see your mother and our little Mary : I own I should feel home to be but a waste, if you were not there to receive me at my coming ; and yet I wish you by all means to go : it would rejoice me to accompany yourself and Mrs. Butterworth there, after I had rested a few days at home. For all your sympathy on Sunday last, accept my most affectionate thanks. You know, my dear Mary, that there never was any love lost between us. Yourself and the children are all I have on this side the God of heaven.

I will see you as soon as I can, and I shall come home to you with *at least* as much cheerfulness and joy, as the day I went into Trowbridge Church, to take you by the hand as my everlasting wife ; so says

Your affectionate Husband,  
ADAM CLARKE.”

It has often been observed, that those individuals who can, and who will work, have always an abundance of employment. The truth of this was probably never more fully exemplified than in the case of the Subject of these

Memoirs; for the extraordinary talents and industry he possessed, were soon called to yet a wider sphere of usefulness, which, however, did not supersede, but was rather added to all the rest.

“*The British and Foreign Bible Society*,” which was then in its infancy, soon nominated him a member of its Committee, and his Biblical knowledge, and oriental studies, constituted him a powerful auxiliary in many of its important objects. His brother-in-law, Mr. Butterworth, who was one of its earliest members, besought him to add this one other duty to his already long catalogue of engagements; and the importance of the object itself, joined to his desire for the instruction and salvation of all the human race, determined him to give a portion of his time and attention to this new call from God and his servants.

The subject of printing a Bible in the *Arabic* language, occupied at this time the deep attention of the Committee.

On this subject there is a rough copy of a Letter addressed to the Right Hon. Lord Teignmouth, President of the British and Foreign Bible Society, a nobleman equally known for his literary acumen, as for the benevolence and urbanity of his character. This nobleman ever treated Mr. Clarke’s opinion on all subjects with the most respectful attention, and he felt for him the kindest personal regard. The letter in question will give some notion of the nature and arduous labor which devolves upon the Committee of the British and Foreign Bible Society, and the cautious wariness with which they are ever obliged to act.

“MY LORD,

“I am favored with a note from the Rev. Mr. Usko, enclosing a sheet of the 4to *Arabic* Bible now printing at

Newcastle, at the same time expressing a desire that I would transmit it to Mr. Dawes, at the Sierra Leone Office, for his opinion. I did so, and have only received it back this morning, when I lost no time in immediately laying my opinion on the subject of a new edition of the *Arabic* Bible, before the Committee; they desired me to transmit the substance of it to your Lordship, which I most gladly do, fully convinced that your judgment on this case is that by which both the Committee and myself ought to be governed. In reference to the printed specimens,—

“1st. I allow that the type for its size is very beautiful, and seems to be well distributed over the page; so that the words are every where sufficiently distinct, which is not a common case in the *Arabic* or *Persian* books, printed either here or at Calcutta.

“2. The paper is good enough, the ink very good, and the typographical execution very respectable. But I object first to the *form*, which I think is not the most convenient. Few *Arabic* or *Persian* books are written in quarto: even where the page is quarto, the written part is very narrow in proportion, and often is no wider than what would be proportionate to an octavo page. Long lines on a quarto page, especially where the characters are small, are very inconvenient to be read, as it is difficult to carry back the eye over such a length of surface, so as to begin at the proper ensuing line. I would therefore advise it to be printed in quarto, and in two columns, to be separated by a neat double brass rule. Secondly, the character, though beautiful, is too small. I believe your Lordship knows, that the Asiatics hate our small types; and though many *Persian* works, especially the poets, are written in small characters, yet the penmanship is so very elegant, (far surpassing any thing which

can be imitated by moveable types,) that they are very easily read; yet I believe Arabic works are seldom written so. Arabic writers seem to delight in a large bold character, with the *nexus* greatly protracted in most of those letters which can admit of it, which is not only an elegance in their notions of Calligraphy, but serves greatly to relieve and conduct the eye.

“The College *De Propaganda Fide*, have carefully consulted this taste of the Mohammedans, and therefore have issued among them, both the Scriptures, and other Theological works in a large, well cut, beautiful character, resembling, as nearly as possible, those in their best written MSS. The same line is pursued at the Catholic Establishment on Mount *Lebanon*, at the Monastery of *Mar-Hanna-Shouair*, where they have a printing press, from which, as Mr. Usko informs us, parts of the Holy Scriptures, and certain devotional books, have been issued in *Arabic*, executed in a large and beautiful type, and with great typographical accuracy.

“3. This Edition is without the vowel points. I have no doubt that Arabic, as well as the Hebrew, was originally destitute of its present vowel points, and consequently shall say nothing against or for the origin, necessity and utility of this system, merely considered in itself; but I beg leave to observe to your Lordship, that the points are considered by the Mohammedans themselves, as essential to a *Divine Revelation*.

“Hence the *Kordn* is invariably written with the points, in all the forms in which it appears; indeed, so scrupulously attached are they to these points, that though in all their own works, except those of an elementary kind, they omit them; yet they affix them to every passage they quote from the Korân, in their other works, and often distinguish it by a different letter. Your

Lordship is no doubt well acquainted with the *Tufseer Husseng*, a celebrated Commentary on the *Korán*, and you may have observed that, though the Text is introduced in very small parcels, often only in single words, yet the *points* are continually affixed with the most scrupulous exactness. Now, my Lord, as the Points are always added among the Mohammedans to every portion of what they call a *Divine Revelation*, not only in token of profound *respect*, but also as essential to the *fixing of the sense* of that Revelation, and without which, in the present state of the Arabic tongue, it would be liable to continual misconstruction; what must they think of our Scriptures, which we send among them as *divinely inspired*, destitute of an appendage which they deem essential to the respectability, accuracy, and perfection of the words of God? Your Lordship knows well that, in the Arabic tongue, the preterite and future tenses, through the singular, dual, and plural numbers, in the passive voice, are, as to their letters, precisely the same with those of the same denomination in the active voice; and that the infinitive, is the same with the third person masculine dual of the active voice, and that these tenses in all their persons, are distinguished only by the *points*. A person well acquainted with the Arabic, finds but little difficulty in understanding an Arabic author, though unpointed. Yet still those tenses are perpetually liable to be interchanged, and the meaning of the author, in such cases, is liable to be misunderstood. On this point the Mohammedan maxim is, ‘that it would be perfectly unworthy of the Divine Wisdom to give a revelation in which, from the uncertainty of the terms, the Divine Oracle should be liable to misconstruction.’ Now, my Lord, as the Sacred Scriptures abound in historic details and predictions relative to the future, these tenses must fre-

quently occur ; and if there be not some method of determining the *voice* and *mood* in which they are used, what confusion may ensue, and in some cases conclusions may be drawn from tenses thus misapprehended, which may be pregnant with ruinous consequences. I grant, my Lord, that a Christian is in no danger of stumbling in this way, even in reading an unpointed Arabic Bible. And why ? Because he already knows what he is reading, having learnt it from a Bible in his own native tongue : but the case is widely different with a Mohammedan. He knows nothing of any other Version but that in his hand, and consequently, to certain equivocal words he will affix that sense, which to his fancy or prejudice may appear most proper.

“ What may be the consequence ?—A confirmation of his errors, and in some cases a persuasion that God could not have spoken as he understands what he has been reading. If therefore the structure of the language will permit the Christian to put into the hands of the Mohammedan a Bible, which in these respects cannot be misunderstood, let it be done, in God’s name, whatever the expense or difficulty may be. I know arguments may easily be adduced by learned men, to prove that the difficulty of apprehending the meaning of an *unpointed text*, is not so great as I appear to make it ; but still I cannot give up the opinion, and must insist that the sense in many places would not be sufficiently obvious to common and prejudiced readers so as to prevent the evils I apprehend. I am also aware that, the Christians in the East are not friendly to the *points*, particularly those on Mount Lebanon, as Mr. Usko informs me : but are they not opposed to them, because they see the Mohammedans so superstitiously attached to them ? And, is the projected Arabic Bible to be published for the use of the Christians, or the

Mohammedans? Of the latter, undoubtedly; and for the use of that very people who are superstitiously attached to the points. Hence the higher reason why they should have it in that way which is likely to shock their prejudices the least. I believe your Lordship is anxious, as are also the Committee, that an edition of the Arabic Scriptures should be procured without delay. It seems the Right Honorable the Lord Bishop of Durham, that incessant patron of learning, and learned men, has taken the lead in this business: I hope he has not proceeded far in his edition, and that it is still capable of receiving those improvements which may most effectually accomplish his Lordship's benevolent design.

“I would therefore propose to you, my Lord, that the British and Foreign Bible Society should engage to take so many copies; say one, two, or more thousands, the whole expense of which they should defray, on condition that the Bible be printed with *points throughout*, or at least *in those places* where the sense may be liable to be misunderstood. If the points be cast on a fine pearl body, they will add a little more than one half to the quantity of letter press; and the present types, though smaller than might be wished, will look much better, and the lines be more distinct, when the vowels are added. As the letter is ready, and other typographical arrangements made at Newcastle, there need be no farther delay than merely what may be requisite to procure the *points*. The expense, it is true, of composing, &c., will be considerably greater than it would be on the plan of the specimen: but what is this, when the question relates to the diffusion of the Word of God, among many millions of deluded people! A pure edition of the Arabic Scriptures is still a *desideratum* in Biblical literature: the time I hope, is at hand in which it shall cease to be so. Under

the auspices and the direction of your Lordship, and the British and Foreign Bible Society, I am led confidently to expect an edition of the *Arabic Bible* which shall be worthy of the subject, a credit to your Lordship and the Society, and an honor to the British nation.

I have the honor to be,  
My Lord,  
Your Lordship's sincere and obedient servant,  
ADAM CLARKE."

To many Readers, the preceding Letter will be highly interesting: to all it will evince the anxious care requisite for a proper discharge of the duties belonging to the dispensing the Word of the living God, among nations who know not his Christ; among a people who might regard him not, if in an unlearned, or in an injudicious manner, that Word was published among them. The following Letter on the subject of the *Text* to be used in the New Edition of the *Arabic Bible*, written by Mr. Clarke to the Oriental Committee of the British and Foreign Bible Society, is also interesting and important.

Extract from the Minutes of the Oriental Sub-Committee, held at the New London Tavern, Jan. 21, 1807.

"Read a Letter from the Rev. Adam Clarke, containing several observations of great importance, relating to the Text of the Arabic Bible.

"Resolved the same be entered on the Minutes, as under, viz.:—

'To the Oriental Sub-Committee of the British and Foreign Bible Society,

‘GENTLEMEN,

‘As indisposition prevents me from having the pleasure of meeting with the Oriental Committee this morning, I think it necessary to state in this paper what I probably should have said had I been present.

‘I suppose I am to take it for granted that the British and Foreign Bible Society has come to a resolution that an edition of the Arabic Scriptures should be printed for the use of the Mohammedans. This being granted, it is a question of considerable importance what *Copy*, or *Copies* shall be used, in order to form this projected edition.

‘It is well known that various editions of the whole, or parts of the Holy Scriptures, have been published in Arabic, since about the middle of the sixteenth century; and it is equally known that these possess various degrees of merit, and that no proper standard, or authentic Arabic text has yet been published, as there has been no regular translation of the Hebrew text into this language.

‘Of the Arabic Versions already known, (none of which takes in the whole Scriptures,) some have been made by *Jews*, some by *Samaritans*, and some by *Christians*.

‘The Version most noted is that of *Rab. Saadiah Gaon*; or rather, the Version is attributed to a person of this name, for the author is not satisfactorily ascertained. This Version properly takes in no more than the Pentateuch, and was first published in Hebrew letters, Constantinople, 1546, fol.; republished in the Paris Polyglott, 1645, and afterwards in the London Polyglott of 1657. This is known by the learned to be a miserably lax, paraphrastical work. Sometimes the author follows the *Hebrew*, sometimes the *Chaldee Targum of Onkelos*, and sometimes the *Greek Version of the Septuagint*. Besides, it is allowed to be carelessly executed; the Arabic

is not pure, as the Hebrew idiom in general prevails ; but this is probably its lightest imperfection.

‘ An Arabic Version of the Pentateuch, taken from the *Samaritan*, is also in existence, but has never been published, except a Specimen, by *J. Hen. Hottinger*, from Gen. xith, printed at *Heidelberg*, 1658, quarto.

‘ Of the Arabic Versions made by *Christians*, perhaps not one was made solely from the Hebrew Text, some being formed partly from the *Septuagint*, and some from the *Syriac*.

‘ In 1622 *Erpen* published, at Leyden, the Arabic Pentateuch, in quarto, taken from a MS. once in the possession of *Scaliger*. This seems to have been made by some African Jew, who had a thorough knowledge of both languages ; and, what is essential to a translator of the Scriptures, a conscientious heart. This Version is made immediately from the Hebrew Text, which it almost universally expresses as closely as the nature and idiom of the two languages can well allow. I need not add that this work is invaluable.

‘ Great expectations were formed relative to the Arabic text which was to appear in the *Paris Polyglott* ; the editors were known to be men of eminent abilities in oriental learning, but *they fell out by the way*, and the work was essentially marred. The Pentateuch of this edition is that generally attributed to *R. Saadiah Gaon* ; the other books are the work of uncertain authors, and the Version evidently made partly from the *Septuagint* and partly from the *Syriac* : indeed, so closely does this Version in some books follow the latter, that in the *London Polyglott* the same Latin translation, with a very few alterations noticed in the margin, answers to both the *Syriac* and *Arabic* texts. This Version was also very imperfectly edited, for not only many words were omitted,

but often whole verses, and sometimes entire chapters. I need not tell the Committee that the Arabic text of the Paris Polyglott is that which is reprinted in the London Polyglott, only the lacunæ are filled up by Bishop Walton, from one of the Selden MSS. in the University of Oxford; the additions from which the conscientious editor has, in every place where they occur, distinguished from the Parisian texts by inclosing them in crotchets.

‘An edition of the Arabic Bible, in 3 vols. folio, was printed at Rome, by the *Propaganda*, in 1671. The work was superintended by *Abram. Ecchellensis* and *Lewis Maracci*, both eminently skilled in the Arabic language; but they sacrificed their conscience and judgment to the Creed of their Church, and corrupted the text from the Vulgate.

‘Another edition from the same place, in 1752, is in the main taken from the former, with several corrections; but the peculiar readings of the Vulgate still predominate.

‘An Arabic Bible, printed Ducoresii, (Bucharest in *Walachia*,) cura et studio Patriarchæ Antiocheni Milchitarum, 1700, fol. has been spoken of as being very correct: but I find no critical account of it any where, nor can I learn that a copy of it is to be found in England.

‘Two important editions, one of the Psalms and one of the whole *New Testament*, have been printed in London, by the Society for Promoting Christianity in the East; the former in 1725, octavo; the latter in 1727, quarto. The text of the Psalms is different from any Arabic version previously published, and is more concordant with the Hebrew text. The text of the New Testament is evidently taken from that in the Polyglott, but altered in a great number of places to make it correspond to the Greek text. 1 John v. 7, is here inserted, though not

found in the ancient Arabic Versions. At this we need not be surprised, as those Versions were chiefly taken from the Syriac, which never acknowledged this verse. The Syriac also omits the passage John viii. 1—11, concerning the woman taken in adultery; the whole of the Second of Peter; the Second and Third Epistles of John; the Epistle of Jude; and the Revelation.

‘Both these editions were corrected and edited by *Solomon Negri*, who it appears had orders from the Society to correct and amend the Arabic text, and bring it as near as possible to the Hebrew and Greek originals.

‘The Arabic Testament, published by *Erpen*, at Leyden, 1616, quarto, from a MS. of the thirteenth or fourteenth century, is allowed by the learned to be, in matters purely critical, of very great importance; but learned men, who have examined it, find that it has been made chiefly from the Syriac and Coptic Versions; and perhaps few books, if any, simply from the original Greek.

‘What I have hitherto said is in reference to the following conclusions:—

‘1. From all the information I have been able to acquire on the subject, it appears to me that no edition hitherto published of the Scriptures in Arabic, should be exclusively followed.

‘2. That the text of the edition projected by the British and Foreign Bible Society should be made up from different editions. And

‘3. That these should be collated with some of the most authentic MSS., particularly in obscure, dubious, and difficult places.

‘With the utmost deference to the superior judgment of the Oriental Committee, I would advise, first, that the *Pentateuch* be printed from the Erpenian edition, Lugd. Bat. 1622, quarto, with the *addition* of the vowel points. Se-

condly, that the historical and prophetical books be printed from the London Polyglott. Thirdly, that the Psalms be printed from the *London edition*, octavo, 1725. Fourthly, that the whole of the *New Testament* be printed from the London edition, quarto, 1727. Fifthly, that the work be preceded by a short Dissertation, or Preface, containing a mild address to the Mohammedans relative to the integrity of the Old and New Testaments, which they, to a man, deny; asserting that, the Jews have corrupted the former, and the Christians the latter. An attack upon their religion, such as that in the Karass pamphlet, may excite their indignation, but will, I am afraid, go little way to remove their prejudices. In such prefatory discourse particular attention should be paid to explain the terms, *Father*, when applied to *God*; *Son of God*, when applied to *Jesus Christ*; and *sons and daughters of God*, when applied to believers. If possible, let these forms of expression be vindicated from the *Kordn*, and from Arabic theological and poetical writers. I hope this will not appear of small moment to the Committee, as I have often witnessed that the use of these terms fill conscientious Mohammedans with terror, as they are not yet persuaded that we do not use them in their grossest acceptation.

‘ Long as this Letter is, I should have felt it my duty to have entered more particularly into the question, had health and time permitted.

‘ With the greatest respect for every Member of the Committee, and the heartiest prayers for the prosperity of their excellent and arduous undertaking,

I am,

Their cordial servant, and fellow-laborer,

ADAM CLARKE.’

“Resolved, That the thanks of this Sub-Committee be presented to the Rev. Adam Clarke, for the above important communication.”

“The Right Honorable the President having kindly signified his willingness to communicate with Dr. Ford, of Oxford, on the whole subject, his Lordship was requested to obtain information on the following points :—

“1. Whether Dr. Ford would be willing to undertake, for a suitable remuneration, the superintendence and correction of an edition of the Arabic Bible for this Society.

“2. What Dr. Ford’s opinion is upon the text which ought to be employed as a standard for such an edition ; and also what is his judgment upon the Rev. Adam Clarke’s Letter.”

The insertion of the following Letter will gratify the Reader, as it bears immediately upon the same interesting subject.

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*[To the Right Honorable Lord Teignmouth.]*

*City-Road, Feb. 2, 1807.*

“MY LORD,

“As I find my communication to the Oriental Committee of the British and Foreign Bible Society, on the subject of the projected edition of the Holy Scriptures in Arabic, has had the honor to meet your Lordship’s eye, trusting in your Lordship’s candor, I beg permission to explain myself a little farther on the same subject.

“Though I have taken the liberty to recommend Erpen’s edition of the Pentateuch, quarto, Lugd. Bat. 1622 ;

the historical and prophetical books in the London Polyglott; the Psalms printed by the Society for Propagating Christianity in the East, octavo, London, 1725; and the New Testament, printed by the same Society, London, 1727; as the copies which should be chiefly followed in the new edition, yet I would not be understood as recommending these to be taken up just as they are: they should all be collated and carefully corrected before they are put to the press; for this they all require in a very extensive degree, the Pentateuch of Erpen alone excepted. This was printed under his own eye, and may be considered a faithful, accurate ec-type of the MS. from which it was taken.

“In my enumeration and comparison of Arabic editions, which I had the honor to submit to your Lordship and the Oriental Committee, I should have mentioned, had time and the state of my health permitted, that edition of the Four Evangelists, folio, *Romæ, in Typographia Medicea*, 1591, with an interlineary Latin translation. Though this work was published in the very infancy of Arabic learning in Europe, yet the typographical beauty has never been surpassed, perhaps not equalled, by any subsequent efforts of the press. As this is the *Editio Princeps* of the Four Evangelists, it deserves to be particularly examined. Suspecting from some information, the source of which I cannot now trace, that it was either a translation from the Vulgate, or greatly interpolated from that version, I examined it in a number of places where the coincidence might be readily ascertained did it really exist. From this examination, as far as it has extended, I am led to form the positive conclusion that, it was not taken from the Vulgate, nor interpolated from that version. I also collated it in several places with the Polyglott Syriac, and though I found a coincidence, yet it was chiefly in

those things which the Syriac has in common with the Greek text. It is true my examination of this edition has not been very general, nor very minute, lack of time prevented this; but from what I have seen, it stands higher in my esteem than it did at first, and I have no doubt it was originally taken from the Greek text. The interlineary Latin translation, Michaelis asserts, 'was taken from the Vulgate, in some measure altered to make it correspond to the Arabic.' I believe this to be a mistake. I have in many places collated this translation and the Vulgate, and do not find such a general consent as is sufficient to justify the opinion of Michaelis. That the translator consulted the Vulgate, I can readily believe, but the translation appears to be constructed simply from the Arabic, and to have been connected with the original merely to facilitate the acquisition of the Arabic language.

"This, with Erpen's edition of the New Testament, L. Bat. 1616, and the London edition of 1727, should, in my opinion, be carefully collated. And probably it will be better in the main to follow the Erpenian edition than that of the London Society of 1727, though I was once led to give the preference to the latter. I should probably have reconsidered the whole subject, but having learnt this morning, from the minutes of the last Oriental Committee, that your Lordship intends to consult Dr. Ford on the business in general, I rest satisfied that, from his extensive and superior erudition he will be able to give the very best counsel in the case; and to your Lordship's judgment and his I shall bow with all possible deference and respect.

"Should your Lordship and the Committee think right to take the Pentateuch of the projected edition from that of Erpen, it must have the grammatical points added; for I hope the Society will not think of printing an Arabic

Bible without the points: in that case, permit me, my Lord, to recommend Mr. Keene, a young gentleman lately come from the East Indies, who is a good proficient in Arabic and Persian, and ranked high in Fort William College, in which he had his education. I have reason to think he would undertake to affix the points to Erpen's edition, and do the work well. This your Lordship knows is a work of importance and difficulty, and requires a clear head and an accurate hand.

"Begging pardon for this long intrusion on your Lordship's time, which the occasion alone can justify, I am, my Lord, with great respect and esteem,

Your Lordship's obedient humble servant,

ADAM CLARKE."

On referring to the Rev. John Owen's "History of the British and Foreign Bible Society," he states, in reference to this subject, that "the difficulties of this work consisted also in the adoption or rejection of the text to be followed. The text of the Polyglott in *Professor Carlyle's* edition, and which was by many warmly espoused, both Mr. Usko, and Mr. Adam Clarke, pronounced to be incorrect; and which has since been declared to be, by the late pious, learned, and enterprising Martyn, defective both in printing and elegance."

But not alone to obtain this Arabic Bible did Mr. Clarke thus labor: in Mr. Owen's History, before quoted, we also find the following intimation.

"To translate the Scriptures into the *Calmuc Dialect* now became a most desirable object, and though attended with many difficulties, yet as these were progressively removed, the prospect opened of being able to circulate the Scriptures among a population extending from the banks of the *Wolga* to the regions of *Thibet* and *China*.

To obtain this *Tartar New Testament*, became a subject of deep and lively interest: the preparation of types was diligently followed up by the Rev. Adam Clarke, to whose learned and judicious superintendence this concern had been implicitly confided. A scale of types, constructed by himself, and executed with singular beauty, was submitted to the consideration of the Committee, and a fount was cast, agreeably to the model recommended by Mr. Clarke, and sanctioned by the approbation of the President, (Lord Teignmouth, late Governor of India,) and other competent judges of oriental literature."

This scale of types, constructed by Mr. Clarke, was a work of neither small labor nor of trifling consequence; on the contrary it took much time, and required a considerable knowledge, and a nicety of typographical calculation, which is not easily appreciated by those who know not the difficulties of such an undertaking, especially in a foreign language. Not only in these higher subjects of enquiry did Mr. Clarke labor, but also in all the detail of the interests of a society which was to be, in the hand of Divine Providence, the means of carrying the word of God, without note or comment, to every language, and people, and tongue, on the face of the globe. True, he did not enter into any of the debates between the friends and opponents of this institution: a paper war, even in a good cause, he never liked; but he was a laborious Committee-man, and was for ten years rarely absent from his post.

It will but be doing justice to this part of the subject to make one more extract from Mr. Owen's History of the British and Foreign Bible Society.

"As the assistance," proceeds Mr. Owen, "of Mr. A. Clarke in the *Arabic* business has been referred to, it appears proper to state that, with the expression of their

thanks for this, and other eminent services which had cost him no ordinary sacrifice both of time and labor; the Committee requested permission to present him with fifty pounds, an offering which that learned and public-spirited individual respectfully but peremptorily declined to accept.

“ Gratuitous exertions in the cause of the British and Foreign Bible Society, and refusals to accept pecuniary returns, have abounded greatly in every period of its history, that it is not intended, nor would it indeed be practicable, to specify the occasions on which they have been made. Mr. Adam Clarke is, however, not to be classed with ordinary benefactors; and the circumstance has been mentioned principally with a view of introducing his reply to the Committee’s address on this subject: a document which the author of this history considers as too important to be sacrificed to the modesty of living merit.

[*To Messrs. Reyner and Mills.*]

“ ‘ GENTLEMEN,

“ ‘ WITH great respect and gratitude I return the *Fifty Pounds* which have been kindly sent me by the Committee of the British and Foreign Bible Society.

“ ‘ To no principle from whence my services proceeded, to no feeling of my heart can I reconcile the acceptance of the Society’s bounty. What I have done was for the sake of God and His truth; and I feel myself greatly honored in having a part in this blessed work, and only regret that I have but a short time to devote to so useful an employment. To have in any measure deserved the respectful attention with which my feeble services have been honored by the Committee, is a subject of sufficient gratification to my mind, and brings with it the amplest remuneration.

“ ‘God forbid that I should receive any of the Society’s funds: let this money therefore return to its source, and if it be the instrument of carrying but one additional Bible to any place, or family, previously destitute of the words of eternal life, how much reason shall I have to thank God that it never became part of *my* property !

“ ‘Have the goodness to assure the Committee of my perfect readiness, whether present or absent, to promote, as far as my time and abilities will permit, the great objects of this most benevolent association, which like the apocalyptic angel, is flying through the midst of heaven, having the everlasting Gospel to preach to every nation, and kindred, and people, and tongue.

“ ‘With best respects to the Committee, I am, Gentlemen, Your very affectionate fellow-laborer in the British and Foreign Bible Society,

ADAM CLARKE.’ ”

*City-Road, June 20, 1807.*

Mr. Clarke labored to bring about a translation of the Holy Scriptures into the Tartaric and Arabic languages, and likewise into the modern Greek ; and he sought to obtain the printing of a Syriac New Testament.

The time was however fast approaching when, in the ordinary course of the rules of Methodism, he was to be removed from London. On learning this, the British and Foreign Bible Society, highly estimating the importance of his services to that Institution, formally petitioned the Methodist Conference to suspend the rule of removal in the case of Mr. Clarke, and allow him to remain in town beyond the limits of the time otherwise prescribed for removal. The document referred to is as follows.

Extract from the Minutes of the Committee of the British and Foreign Bible Society, June 15, 1807.

“THE Committee, having learnt with great regret that they are likely soon to be deprived of the valuable assistance of the Rev. Adam Clarke, in executing various parts of their foreign translations, by his removal from London, *unanimously resolve*, That a respectful application be made to the Conference of the religious Society with which he is immediately connected, stating the interruption which must be occasioned to such parts of the Society’s business, should Mr. Clarke be removed, and earnestly requesting that he may be permitted to continue his labors among them.

Signed, by order of the Committee,

JOHN OWEN, }  
JOSEPH HUGHES, } Secretaries.”

To this Resolution of the Committee of the British and Foreign Bible Society, was subjoined the following Letter, addressed by the Rev. Messrs. Owen and Hughes to the Conference.

“REVEREND SIRS,

“IN obedience to the instructions of the Committee of the British and Foreign Bible Society, we transmit to you a copy of their Resolution which will be found enclosed. The Committee are very far from presuming to interfere with the peculiar regulations of any society of Christians, and nothing would have induced them to make the application contained in their Resolution, but a solemn conviction, in which they unanimously concurred, that the object of it was essential to the successful execution of many plans now under consideration for supplying Mo-

hammedan and Pagan nations with the Holy Scriptures. Mr. Clarke has already rendered such and so many services to the British and Foreign Bible Society, that the Committee may scarcely appear justified in requesting a continuance of them : but the fact is, that services of that description which Mr. Clarke has rendered are indispensable to the successful prosecution of the Society's plan ; and they know not any man, Mr. Clarke excepted, from whom they could expect to receive them.

“ The Committee are sensible that the talents, erudition, and zeal of Mr. Clarke may be employed with great promise of usefulness in any part of the united kingdom ; but they submit to you, Reverend Sirs, whether any sphere of usefulness could be found so worthy to engage the labors of Mr. Clarke, or so likely, under God, to extend and perpetuate their efforts, as that which is now afforded to him by his connexion with the British and Foreign Bible Society.

“ In requesting, therefore, Reverend Sirs, which they unanimously and earnestly do, that Mr. Clarke may not under present circumstances be removed from London, the Committee trust that they shall be understood to have no other object in view than that which the Conference will appreciate as well as themselves, the employment of Mr. Clarke's qualifications in such a manner as may promote most extensively and permanently the interests of our common Christianity.

We are, Reverend Sirs,

Your obedient servants,

JOHN OWEN,

JOSEPH HUGHES, } Secretaries.”

*To the Reverend the Preachers of  
the Methodist Society assembled  
in Conference.*

In order not to interrupt this succinct account of Mr. Clarke's connexion with the British and Foreign Bible Society, the chronological order of events has been rather anticipated. At the time referred to, the British and Foreign Bible Society was almost a new thing in the earth ; it had to contend with mighty opposition, and against strong prejudices ; it required party spirit to be entirely laid aside, and a perfect co-operation of energies to exist in their stead : a blow was thus at once struck at what might essentially be termed caste ; and this foe to general philanthropy fell at the onset, for the Society was the cause, and the work of Him who has "the hearts of all men," and these he appeared to sway beyond even the sanguine expectations of those excellent men who were the first movers and laborers in this glorious work : but "He who bringeth mighty things to pass, hath gotten himself the victory ; and the Word of the Lord hath had free course ; it hath run, and it is glorified." Those Committee-men of this Institution who were in labors often, and who are still spared to see the bright day of the British and Foreign Bible Society, can look back and recollect with what emotions of grateful surprise they beheld the first dawning of the Society's efforts, which broke upon the spiritual and moral wants of our own, and other countries : but in remembering this, they thankfully praise God that since that period "its line has gone out through all the earth, and its words unto the end of it."

Alas ! by far the greater number of those first servants of the Society are "gone to that bourne whence no traveller returns : " but their record is on high, and it will be rehearsed when "the book of remembrance shall be opened, and the dead small and great shall stand before Him." It is, however, grateful to the heart to note, in

connexion with this Institution, on even these pages, the names of such men as the Rev. John Owen, the Rev. Joseph Hughes, the Rev. Dr. Steinkopff; to whose persevering industry, and unshaken fidelity to the minutest interests of the Society, too much credit cannot be given: their widely different powers, and varied habits of thinking, admirably qualified them for taking those diversified departments of the Society's concerns, which were important to form a perfect and consistent whole.

As a public speaker, the Rev. John Owen stood pre-eminent. Adding solid arguments to an unquestionably good cause, he joined in his public speaking energy of manner with brilliancy of conception; dignity of thought with purity of speech; a vividness of apprehension with the ingenuousness of a liberal construction of the views, and a regard for the feelings, of others; while at the same time persuasion hung upon his lips, and all the beauties of oratory, and the stores of language, seemed to come forth at his bidding, and to do him reverence. While he could not but feel his power over his captivated auditory, he abused it not to inflame the passions or the fancy: these he merely touched to gain admittance to the heart and to the conscience, there to enthrone the solemn majesty of truth. But his eloquence is now silent, and from his labors he is for ever at rest!

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Early in the year 1806 Mr. Clarke was requested by the Editor of the Eclectic Review to furnish an article on *Holmes's Septuagint*, which Review was published in that Periodical: an allusion to it is contained in a note from the gentleman who was then its Editor, Mr. Daniel Parken, a barrister; a young man of great natural talents,

and of extensive intellectual attainments ; but who was unexpectedly cut off in the midst of his days, having been mortally injured by a fall from his gig, as he was going one of his circuits.

The note referred to is dated May 15, 1806, and contains this sentence :—"Your Review of Holmes's Septuagint is performed, not only to my own satisfaction, but to the entire approbation of all who have seen it, and to the credit of the Review itself."

There is also a reference to this Review in a Letter from his friend, Professor James Bentley : it is as follows :—

*King's College, Aberdeen, March 20, 1806.*

"THUS far had I proceeded in my Letter, when I had the pleasure of receiving the Eclectic Review for March : my first object was to read the performance of my friend, which is, I must say, more conformable to my ideas of what a Review should be, than is generally to be met with in the periodical publications of the present day : it is such a complete account and analysis of the work, as will enable a person to form a just opinion of it. There is one observation which struck me on its perusal : it is this ; the article contains many particulars of additional information more than *Holmes* has given, and these you have so intermingled with those drawn from *Holmes*, that the generality of Readers will not perceive to whom they are indebted for them. The opposite to this is, I believe, the usual practice of Reviewers : they often display information as their own, which they owe altogether to their author, whom they are perhaps abusing ; and thus make it more their object to seem knowing themselves than even to give a proper and just account of the Author whose work they are professing to review."

[*From the Same.*]

*King's College, Aberdeen, Sept. 16, 1806.*

"IN reply to your last communication, dated August, in which you mention your intention of going into the country, I scarcely know what to say; the kindness of its tone and its desire to serve me, by making me rouse myself, the better to serve myself; its counsel, and the favor and pleasure of your correspondence, all lay me under great obligations.

"Your numerous, diversified, and important labors are often the subject of my thoughts; and, if they do not excite me to increase my diligence, they induce me to think and to wish beyond the bounds of my present exertions.

"The introduction to the Review of Wilkins's Edition of the Persian Dictionary, I read with great pleasure, and think it very appropriate. You justly object to it as an Arabic Lexicon: it is only so far Arabic, as Arabic is Persian. An Arabic and English Dictionary is still a desideratum: it will be a shame for them, if some of the Literary Oriental Institutions do not produce such a work. The difficulty and unprofitableness of it are to be sure very great; but I expect much from the *Hertford College*. This month's Review has not yet reached *Aberdeen*; but I daily look for it, and another part in it on the Dictionary. Success to you also in your other Works,—the 'Bibliography,' and 'Succession of Sacred Literature.'

"You gratified me highly by the present of your Mohammedan friend's likeness, and the interesting particulars respecting him; but do you think that it will satisfy me instead of my Christian friend's likeness? I sent for a Chris-

tian, and you have returned me a Turk ? Pray do not put me off so, unless I be to you as a Turk. Do not such excellent traits as you mention in the Mohammedan's mind and character make you earnestly desire his conversion. What a zealous, ardent, pious Christian he would make ; and how does his attachment to his religion reproach many of us who are called Christians. Whether on solid or prejudiced grounds I will not say ; but I have long been more interested in the conversion of Mohammedans, than in any heathen nation or infidel tribe, and for that reason I feel a lively interest in the missions from this country to the *Tartars*, *Circassians*, and *Kabardians*, near Mount *Caucasus*, on the confines of the *Russian* and *Turkish* empires, where the natives are partly Mohammedans and partly heathens.

“ With best respects to Mrs. Clarke, I am,

My very Dear Sir,

Most gratefully and affectionately Yours,

JAMES BENTLEY.”

The journey, mentioned in the preceding Letter, was one in company with Mrs. Clarke and Mr. and Mrs. Butterworth, to Trowbridge, in Wiltshire, to see the mother of Mrs. Clarke and Mr. Clarke's youngest daughter. The course of the journey was detailed in Letters to his second son, Theodore.

The first is dated

*Trowbridge, August 24, 1806.*

“ MY VERY DEAR LAD,

“ WE had rather a tedious, though on the whole a pleasant, journey to this place, and had the satisfaction of finding your grandmother Cooke, little Mary, and all friends well.

“I was soon informed that they had published for me to preach on the succeeding evening, which I did to a pretty large company.

“As Mr. Butterworth had come out for the sake of his health, and wished me to improve mine, he determined to make a pretty wide circuit through the most remarkable places in Wiltshire: he accordingly hired two post carriages; and on Thursday morning Mr. and Mrs. Butterworth, Mrs. Bishop, and your cousin Henrietta Pond, got into one of them, and your mother, cousin Martin, your sister Mary Ann, and myself into the other, and off we set for *Devizes*, ten miles, where we dined with your mother’s relative, Mrs. *Locke*. If I had time to give you a description of her extensive gardens which we had the pleasure of roaming in, you would be delighted with it; there was every kind of fruit that the season afforded and that the heart desired, and the whole grounds are laid out in great taste and elegance.

“After dinner we set off for *Stone-Henge*, that most interesting ancient monument of antiquity in the British dominions. It is about sixteen miles beyond *Devizes*, and a chief part of the journey lay over *Salisbury Plain*. I suppose we travelled twenty miles this day, without meeting with a single house except at a turnpike-gate: but the roads were all good, and the views on this vastly extended plain often very fine.

“The *shepherds*, with their immense droves of sheep, each attended with his dog, and furnished with his crook and scrip, we frequently saw. Some of them were on the way side, and we had thus the opportunity of seeing them closely. Though these men live almost entirely in the open air, without any of the comforts and conveniences of life, yet they appear to enjoy the most perfect health: the young fellows of them were thick and com-

pactly made; their countenances open and cheerful; their skin a fine brown, tinged with a *quantum sufficit* of red; and possessing such a decisive firmness of character, as stamped them with a considerable dignity in my eyes. When I consider these men, and the great utility of their employment; and when the skill and industry requisite to the guarding, preservation, and increase of their flocks, are also considered; we need not wonder that their employment became the emblem of the regal dignity, and that good kings, both in sacred and profane history, in all parts of the world, were designated by the honorable name of ποιμενες λαων, *shepherds of the people*. Their *dogs*, could I dare say that they are rational, would be entitled to much of my admiration, and a considerable share of my praise. These animals drive on, collect, bring back, and guard the flock, with more sagacity than we can account for on the principles of instinct alone: but I must leave these and the various reflections which their importance and different excellences naturally suggest, in order to proceed on our journey, else I shall not soon reach *Stone-Henge*.

“I have long desired to see this place, but never before had the opportunity; and so impatient was I to walk among these venerable stones, that seeing a nearer way of access to them across a field, I sprang out of the carriage, ran forward, and enjoyed some minutes of consummate gratification, before the rest of the company could come up.

“The whole of this stupendous work is situated on an open plain, many miles from any kind of dwelling, and is composed of huge stones in different circles, placed perpendicularly at a few feet distance from each other, with one great stone laid on the top of the two others: but many of the flat stones have fallen off, and several of the upright ones become prostrate. Originally, I think it was

composed of three circles, included within each other. I took some pains to ascertain the number of the stones. The outward circle, which is the most entire, contains thirty-three vast stones; the second, twenty-four, some large, and some small; and the third, twenty-six. Many of these are fallen down, and several of those which I have counted as distinct stones, are no doubt fragments or halves of some which have been broken by their fall. At the side which fronts the road, at a distance from the great outward circle, and on opposite sides of it, stand two vast stones, one of them much larger than the other, which appear to act as centinels to the great group. The matter of the stones is of two sorts, the first a strong, amazingly hard, *iron-stone*, the second *free* or *sand-stone*. The largest stones are all composed of this last mentioned substance. To give you some idea of their size, I measured one which fell down in the thaw of Christmas, 1802, and found the average length to be twenty-one feet, breadth seven feet, and thickness three feet: but this stone was by no means the largest: the greatest were those which are perpendicular, to whose top I had no possibility of ascending. We spent upwards of an hour among these stones, which indeed bear every mark of the most remote antiquity, and are well calculated to inspire an attentive observer with sentiments of deep veneration and respect.

“I shall hope to proceed with an account of our succeeding travels to-morrow.

“I hope, my dear Theodoret, that you are still very punctual in your employment; endeavor by every proper means to cultivate the esteem and affection of all; study to be obliging, this is not only a most amiable, but a most profitable disposition; do not be too familiar with any persons, and at the same time do not be too dis-

tant: both of these qualities produce contempt. Pray much to God; and neglect no opportunity of cultivating your mind.

Your affectionate Father,  
ADAM CLARKE."

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[*To the Same.*]

*Trowbridge, August 25, 1806.*

"MY DEAR LAD,

"I TOLD you that *Stone-Henge* was a place well calculated to impress the mind with sentiments of respect and veneration. It was doubtless a place consecrated to the purposes of religious worship. I have no doubt that the *power* or *strength* of the Divine Nature was the attribute principally contemplated by our rude ancestors, and indeed by all the primitive inhabitants of the earth. Hence colossal statues, immense rocks, and massive temples, were dedicated to this power or strength, which at last the licentious imagination of man *personified*, and adored in a monstrous human form, under the name of *Hercules*, among the *Greeks* and *Romans*; *Baal*, among the *Canaanites*; *Bramah*, among the ancient *Hindoos*, &c.; and *Tuisco*, &c., among our *Teutonic* and *Celtic* ancestors; and hence every strong man was supposed to be the principal favorite of the deity, and to be under the peculiar direction of this *strength* or *power*. It was this which gave rise to the histories of *Hercules*, *Theseus*, *Bellerophon*, *Rustum*, and the giants of different countries. I suppose, therefore, that these stupendous monuments of huge rocks placed in a certain artificial manner, which are found not only here, but in every nation of the world, were the temples dedicated to the

*god of strength* by the primitive inhabitants of the earth, and by which, while beholding His stupendous operations in the kingdom of nature, they expressed at once their belief in His Being, and their veneration of His power.

“ One surprising thing relative to *Stone-Henge* is, that the rocks of which it is composed, are certainly not natives of the place : there are no stones like them in all this country, nor within many miles, any stones at all : they must therefore have been brought from a very great distance, and it would puzzle the most scientific engineer to conceive machines adequate to such carriage, and others not only capable of erecting the stones when brought to the place, but of elevating those which form the horizontal coverings, which are many tons weight, to a height of between twenty and thirty feet. This consideration alone is sufficient to impress us with respect for the ingenuity of our ancestors. Every succeeding generation fondly imagines itself wiser than the preceding one, and it is on this principle that we suppose our ancestors must have been savage and barbarous ; and rather than acknowledge that they must have cultivated some arts at least to a higher degree of perfection than ourselves, we make use of the most sottish hypothesis to account for the formation of *Stone-Henge*, and similar monuments :—not only country-people, but grave scholars, have conjectured that these immense stones are a composition of sand with something else, which our ancestors kneaded together, and *stratum super stratum* composed these huge stones, as the tinnors in *Cornwall* do their coble houses. With great difficulty I broke off a few fragments of the stone, and gathered some of the ancient moss, which I hope to bring home with me, and give them an honorable place among my other antiquities.

“ With the history of this place, and the derivation of the name as given by other writers, I will not trouble you : on consulting ‘ Camden’s Britannia,’ or ‘ Chambers’s Cyclopædia,’ you can find them. As night was coming fast on, and the female part of our company became desirous of proceeding to a place of refreshment and rest, which indeed we had yet to seek, I was compelled to bid a reluctant adieu to this venerable monument, and confine myself once more to our chaise. In a ride of about three or four miles, we reached a small town, or rather village, called *Amesbury* : it is situated among the hills, in a chalky soil, and is dry, neat, and clean : there is one inn in the place, the George, which much to our satisfaction, afforded us a tolerable supper and beds, and also stabling for our horses. Almost our first enquiry was, ‘ are there any religious people here ?’ The waiter, who was an intelligent man for his station, told us that there was a people who had left the Church, and were much under the direction of a baker, whose name he did not know : determined to find out this ecclesiastical baker, Mr. Butterworth, Miss Martin, Henrietta, your little Sister Mary and myself, sallied out : it was a fine moonlight evening, and the sky perfectly serene : we knew not the man’s name, nor where he dwelt, but enquiring of a woman on the way, she gave us full directions, and said the baker’s name was *Edwards*. I rapped at his door, and a decent woman opening it, I asked if Mr. Edwards was within ? being answered in the affirmative, I desired to see him. He soon came and invited us in : we entered and told him that we were strangers passing through the country, and that on coming to the village, we had enquired if there were any religious people there, and that we were directed to him. As soon as we sat down, I asked him to what class of religious people he belonged ? he replied, ‘ to Mr.

Wesley's people.' We found that preaching had been established there about twelve months, and that they had eleven members in class, and that six of these enjoyed a clear sense of their acceptance with God: that he had come to reside in the village on purpose to introduce Methodism into it, and that it had previously been tried upwards of thirty years without effect, the preachers having been constantly beaten out of it. We easily perceived that the decent upright steady conduct of this worthy couple had done honor to their profession; for there was now a large congregation, and nothing but peace: their own light shining steadily before them, they had seen their good works, and glorified their Father who is in heaven: we were so pleased with them ourselves, that we invited them to sup with us at our inn, where we spent a comfortable hour together.

"Having determined to visit *Wilton House*, the residence of the *Earl of Pembroke*, we rose early the next morning, and having assembled our little troop, always eight in number, and finding that there were two roads to *Wilton House*, one past *Stone-Henge*, the other through *Old Sarum* and *Salisbury*, I felt strongly desirous of repassing the venerable monument which I have already described, as I purposed making certain measurements, which I had not time to make the preceding evening: the females, however, all declared for *Salisbury*, and being out-voted, I was obliged to proceed in the train: of this I was afterwards heartily glad. The morning was fine, and lovely beyond description, and we again got upon *Salisbury Plain*: in the distance we could perceive *Old Sarum*, the place where the ancient city stood; here it appeared like a large hill with extensive entrenchments round it, and on the top some ruins easily discernible. I asked our postillion if there was any thing to be seen there, he said 'No,' and that no person

went to see it. The nearer we drew to the place, the more I was impressed with its appearance ; and finding that the road passed by a little to the left, I was determined to visit it. Having got out of the chaise to communicate my intention to Mr. B., I found that he felt a similar desire : all the females except your mother, and aunt Bishop, begged leave to accompany us : we all set forward, and to me this was a very high treat: we found here the remains of a very ancient city and fortress, surrounded by a deep trench, which still bears a most noble appearance : on the top of the hill, the castle or citadel stood, and several remains of a very thick wall, built all of flint stone, cemented together with a kind of everlasting mortar, which are the only remains of its ancient grandeur. The castle and city were destroyed in the 525th year of the Christian æra. What is remarkable, these ruins are still considered in the British constitution as an *inhabited city*, and send two members to parliament : within the breadth of a field from this noble hill, there is a small public-house, the only dwelling within a very great space, and containing a very few persons ; which, excepting the crows, hens, and magpies, are the only beings which the worthy members have to represent in the British senate. I went through this small house, in order that I might have it to say, I had been all over the borough of *Old Sarum*. I brought nothing out of the ruins but a large round flint, about as big as a twelve-pound shot. Having assembled our company, and got aboard our 'leathern conveniences,' we proceeded to *Salisbury*, where we breakfasted, and afterwards went in and about the cathedral. It is a beautiful gothic building, about 600 years old, with a tower and spire, which are upwards of 400 feet in height. I also observed some old monuments in the cathedral, but as it was the hour of

service, and there was no one to explain anything to us, and we had so little time to examine inscriptions, &c., and not liking to do so in the hour of service, even though outside the chapel itself, we left this noble building and proceeded to Wilton House : on the road, we passed by, I think it is called, *Layton Church*, where that blessed man of God, Mr. *Herbert*, author of the excellent collection of poems republished by Mr. Edwards, formerly preached : it is entirely surrounded with very fine tall yew trees, and the mere sight of the place, where such an eminent minister of God had dispensed the word of life, impressed my mind with solemnity and reverence.

“ Arrived at Wilton, and having put up our horses at an inn, by one of the gates leading to the earl’s grand building, and ordered our dinner, we requested, and obtained admission : our visit was unfortunately at an improper time, for the house is undergoing a thorough repair, and £80,000 are to be laid out on an additional wing. Except in a few rooms where there are many and elegant paintings, all things were in sixes and sevens. The finest collection of *coins* and medals in any private possession in Europe, are preserved here: these we did not see, nor did I so much lament it, as I should otherwise have done, had I not, as you know, engravings of them in a large 4to. volume: what particularly interested me, was the very extensive collection of *antiques*. Many of the earliest and finest pieces of Grecian and Roman sculpture adorn this building ; but from the cause already assigned, they were almost all out of their places : one of the most ancient pieces I remarked, was a marble about two feet long, and one broad, in which two persons, in the act of sacrificing, were represented, with a Greek inscription in the *Boustrophedon* form ; had I had time, I could have copied and made out the inscription, but being hurried from apart-

ment to apartment, I had not leisure even to make notes. There was a vast profusion of ancient busts in marble, porphyry, agate, &c. of the finest workmanship, among which I principally noticed the following :—*Horace*, (in porphyry,) *Isocrates*, *Homer*, *Hesiod*, *Pindar*, *Callimachus*, *Anacreon*, *Aristophanes*, *Aristotle*, *Socrates*, *Lucan*, *Sulpitia* the poetess, *Sappho*, *Cicero*, *Demosthenes*, *Achilles*, *Paris*, *Helen*, *Trajan*, *Vespasian*, *Domitian*, *Caligula*, *Otho*, *Vitellius*, *Geta*, *Gallienus*, *Nero*, *Augustus*, *Marcellus*, *Anthony*, *Cleopatra*, *Cæsar*, *Isis*, *Osiris*, *Mercury*, the *Ephesian Diana*, *Bacchus*, *Hebe*, *Jupiter*, *Juno*, *Venus*, *Silenus*, *Acis* and *Galatea*, *Nereids*, *Tritons*, &c. &c. Had I not been so much hurried, I should have had a very high treat with these ancient school-fellows of mine, but even as it was, I felt most highly gratified, and should even under these circumstances have been more so, but for the mortification I endured at seeing many of these invaluable relics of antiquity injured, and in the progress of being injured by the joiners, plasterers, &c. &c., who had even erected their benches against some of the finest productions of the sculptors of ancient Greece.

“ After we had gone over the house, Mr. B., myself, and little Mary, wandered over the Grounds : they were both elegant and grand ;—plantations, vistas, temples, bridges, &c., formed a delightful piece of romantic and artificial scenery : we also saw what you would have been highly delighted with, droves of pheasants, and partridges so very tame, as to come almost and eat out of your hand : we had several scores of these lovely fowls within a few feet of us. Having thus spent our time, we left this interesting place, to which, for its antiquity’s sake, I feel my heart warmly attached, and returned to our inn, where we partook of a most comfortable dinner : we were

all as hungry as Greenland bears, and devoured our dinner like half-starved hounds : I have seldom needed a meal so much, and have not often been more thankful to God for one. Shortly after, we drove off to *Wardour Castle*, the seat of the Earl of Arundel ; but the description of this place must be reserved for another letter.

“ Your Mother and Mary Ann join with the rest in love to you.

I am, my dear Theodoret,  
Your affectionate Father,  
ADAM CLARKE.”

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[*To the Same.*]

August 27, 1806.

“ MY VERY DEAR LAD,

“ I FOUND it quite impossible to write to you yesterday, but I will now continue, as I promised you, an account of our tour. On leaving *Wilton* we set off for *Wardour Castle*, the seat of the Earl of *Arundel* : this place we did not reach till six o'clock, and on going to the house were informed that we were an hour too late : however the steward was very easily entreated to admit us. We found the family all at home ; and they with uncommon condescension left their respective rooms, in order that we might examine them at leisure, and without embarrassment. Of this house I cannot give you a very minute description, as evening was coming on, and we had but little time for detail. The paintings here were numerous, and exquisitely fine, far beyond those of the Earl of *Pembroke* : a *dead Christ*, by *Spagnioletti*, struck me both with wonder and awe. He is represented as just taken down from the *cross*, the countenance indescribably

expressive of death, and yet highly dignified, fully verifying the words, 'No man taketh my life from me, I give up my life for the sheep, I lay it down that I may take it again.' For though he groaned and gave up the ghost, after he had cried with a loud voice, yet it could not be said of *Him*,

Vita cum gemitu fugit *indignata* sub umbras :

no, you could see according to the Scripture, that 'he was free among the dead.' Free :—at liberty to resume his life whenever he pleased, as he had given it up according to his own good pleasure. The appearance of his hands was very striking : you could plainly see the blood congealed in the fingers, when in its last transmission from the heart it had reached the extremities ; but the *vis vitæ* had departed just as the veins were in the act of receiving it from the arteries to return it to the heart. The Virgin was kneeling by his side, with her hands clasped and her eyes lifted up to heaven, in all the silent agony of grief ; and yet the most perfect and sublime resignation to the will and dispensation of God, was strongly marked in every feature. Another figure in this painting I could scarcely look at without weeping : it was Mary Magdalene, kneeling down and kissing the wound made by the nail in the sole of our Lord's foot. The whole piece was exceedingly affecting, and almost incapacitated me from receiving any pleasing sensations from the great variety of beautiful landscapes, buildings, ruins, &c., which appear in vast numbers in other parts of this elegant mansion. Another subject, very intimately related to that already mentioned, is all I shall describe at present : I mean the *family chapel* : this is one of the finest and most solemn little buildings I ever saw. You must know that the Earl of Arundel is a Catholic nobleman, and the chapel belonging

to it is laid out in the Romish taste : two lamps perpetually burning before the altar, on which is placed an elegant and costly crucifix. Through a window of stained glass, of exquisite workmanship, a sufficient measure of light is admitted to make every object visible enough, in conjunction with the two lamps already mentioned : indeed the mixture of these two lights produces a sort of illumination which partakes at once of the cheerfulness of day, and the solemnity of night, and yet the spectator cannot tell where the one acts separately from, or independently on, the other ; except in the narrow limits of the silver lamps themselves, and the surface of the painted window : in all other parts of the chapel they are imperceptibly blended.

“Your sister, Mary Ann, on coming into this chapel, as if suddenly influenced by the spirit of devotion, immediately kneeled down before the altar, and continued in this posture, without opening her lips, for several minutes. The steward who followed up, appeared to be a deeply serious and devout man. As soon as he entered he bowed himself before the altar ; and on leaving the chapel he walked backward, with his face to the altar, till he got to the door, and then bowed both his head and knee. To superficial and irreligious minds all this might appear superstition : but I confess, where I meet with so much solemnity, decorum, and reverence, I feel no hesitation to ascribe these acts to a more heavenly principle : he who can enter a church or a chapel, or any place dedicated to the worship of God, as he does into his own habitation, or into that of his horses, which is a very common case, has, in my opinion, no proper notion of religious worship, and is never likely to derive much edification to his own soul from his attendance on the ordinances of God. Twice we had the privilege of seeing the Earl : we also saw his do-

mestic priest, and other members of his family. His character in the country is excellent for personal probity, irreproachable conduct, and charity to the poor. I could plainly see pleasing evidences of his Lordship's influence through the whole country : the people were decent, sober, amazingly affable, and well bred. How much good might our noblemen do, and how much evil might they prevent, were they all actuated by the same amiable principles and benevolent conduct.

"Another thing particularly impressed us, it was the number of religious books which we saw in almost every apartment : such as 'The History of the people of God ;' 'Thomas à Kempis, on the Imitation of Christ,' &c. ; and all these books seemed as if they were in frequent use. In departing from this place, my heart most cheerfully and affectionately said, 'May the blessing of God rest upon this noble mansion, and upon its worthy inmates.'

"God be with you, my dear lad : live to God, and be what you know you should be, and we shall rejoice that ever you were born. Your mother sends her blessing.

Your affectionate Father,

ADAM CLARKE."

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[*To the Same.*]

*August 28, 1806.*

"My VERY DEAR LAD,

"AFTER leaving *Wardour Castle* we came straight to the *Arundel Arms*, a large inn situated outside of the castle enclosure : here we got supper and beds. Early the next morning we set out for *Fonthill*, the residence

of William Beckford, Esq., which we reached by breakfast-time.

“ This is a beautiful mansion, and I think more delightfully situated than any we have yet visited : all the circumjacent hills and dales are skirted with woods, and before the house is spread a large and beautiful lake, covered with wild and tame fowl in abundance. Of the house itself I shall say but little : it did not please *me* : it is true I never saw any place so elegant by many degrees : gold, silver, ivory, corals, agates, porphyry ; the finest marble, cedar, ebony, &c., met the eye every where : invention had been tortured to find out places, and sufficiently varied forms to permit wealth, elegance, and luxury to pour out and arrange their vast profusion of what might be termed superb, gay, garish, and gaudy. In ancient times it would have been considered rather as the temple of *Plutus*, or of *voluptuousness*, than the residence of any human being. A vast number of the utensils were not only of silver in the finest forms, but also of massive gold : dishes, spoons, and very large candlesticks were of this last-mentioned metal : even the very *backs* and *seats* of the chairs were all gilt over ; and the beds, and bed-room furniture, superb and costly beyond all you can imagine. We were shewn some cabinets, which cost only for the making £1500, and others £1700. The pictures were many, and were very fine ; some of them by the first masters in *Italy*, *Holland*, and *France*. We were shewn the picture of a little laughing boy, about fifteen by twelve inches, which cost £2000 ; and two landscapes, I think by *Claude Loraine*, which cost seven thousand guineas. Though the general merit of the paintings must be allowed, yet the workmanship, and costliness of their frames, in many cases, destroyed the effect, and exceeded the worth of what they enclosed.

“ Having taken our leave of this place, we set off for *Stourton*, the seat of Sir Richard Hoare, Bart. ; this met our every wish, and gratified our most extensive desires : to describe it, is altogether out of my power : the situation of the house, the extensive grounds, the astonishing variety of wood and water, hill and dale, lawn, vista, foliage, temples, grottoes, &c. &c., are grand, elegant, and noble, beyond any thing I had ever met with : imagination itself can scarcely conceive anything more beautiful or picturesque, than what is here exhibited, and apparently with but little art, in this abode and these extensive and variegated grounds belonging to the intelligent, and worthy proprietor : to a heathen, the place, and its environs would appear to be the peculiar residence of the goddess of Nature. We first went over all the house, which is elegant without any thing gaudy : the paintings are not so numerous as in *Fonthill* house, nor are they in general so fine ; yet there are several of first-rate merit : what I saw not in any of the other places, I met with here—a library of good books, not very extensive, but systematically arranged : the room in which they are contained is lofty and elegant, and has a very superb painted window, the classical subject of which is, the ancient philosophers instructing their pupils, and perfectly appropriate to the place. But I must leave the house ; a minute description of which I believe your mother wrote 20 years ago, and to which I must beg her permission to refer you. After finishing our view of this elegant mansion, we returned to our inn to dine, and then procuring a guide, walked out into the grounds. A fine lake, formed by the river *Stour*, and almost at its source, caught all our attention : it is skirted with laurel groves, and is a safe retreat for wild ducks, teal, widgeons, &c., of these we saw several. I had heard much of the grotto, in which the *Stour* had its source ; we went to see it : it is

situated under a hill, and constructed of great rough stones, without any apparent order : over the entrance was the following inscription :—

*Intus aquæ dulces vivoque sedilia saxo  
Nympharum Domus.*

“ When we got quite within it, we saw a beautiful marble figure of a *water nymph* stretched in a sleeping posture, with a murmuring rill flowing out close beside her, which fell into a fine marble basin, on the edge of which were the following lines :—

“ Nymph of the grot, these sacred springs I keep,  
And to the murmur of these waters sleep :  
Ah, spare my slumbers, gently tread the cave,  
And drink in silence, or in silence lave.”

“ On the other side of this grotto was another inscription, which I also copied :—

“ Hæc domus, hæc sedes, hæc sunt penetralia magni  
Amnis : in hoc residens facto de cautibus antro,  
Undis jura dabat, Nymphisque colentibus undas.”

“ Opposite to this, in another cave, only distant a few feet, was a gigantic marble figure, representing the river *Stour*, which here gushes out in a pretty copious stream, through the medium of a large water-pot, placed on its side, at the feet of the figure, where the river first begins to burst out of the earth. The left hand of this Water-God is so placed on the side of the vessel, as to make it appear that he is just in the act of pouring the river out of his pitcher. This was really a very interesting sight, and necessarily brought to my remembrance the ancient mythological accounts of the origin of rivers. Having left

this place, after literally drinking at the ‘fountain head,’ we came above ground, and proceeded through a most delightful grove, along the side of the lake, to a fine temple called the *Pantheon* : in this we found some very fine statues, and some of them genuine antiques : we then came to the *Temple of the Sun*, built exactly after the model of that at *Baalbec* : the image of the sun in the roof, with his vast profusion of golden rays, is very splendid. We finished this part of our entertainment, by visiting what is called the *Hermit’s House* ;—ill shapen rocks, and logs of wood, covered very meanly with *thatch*, and a rough stone table standing in the centre, formed a great contrast to the temples we had just visited. In a few minutes after this, we regained our inn—took to our respective chaises, and at about nine o’clock on Saturday night, arrived at your ‘Grandmother’s in Trowbridge.

“ Thus, my dear Theodoret, I have given you as time and recollection would admit, a general account of this little excursion, from which we have returned without the slightest accident, and during which your Uncle treated us like a nobleman, and from which I hope we have all derived both health and information.

With every good wish and prayer, I remain,

Your affectionate Father,

ADAM CLARKE.”

From a subsequent Letter it appears that, on the Sabbath morning, the following day, Mr. Clarke “preached at *Bradford* to a large, and deeply attentive congregation. This was the first circuit I travelled in, and it brought old things to the remembrance both of the people and of the preacher. In the evening I preached again at *Trowbridge*, to an overflowing congregation : this was the *first place* I preached in as an *Itinerant Preacher* ; and I

recollect, as I was passing down the chapel, hearing a man on that occasion say, as if to himself, ‘Tut, tut, what will Mr. Wesley send us next?’ I was then young, and extremely slight and juvenile in my appearance.

“I have paid dearly for my exertion, as I have had little or no rest all night, and am poorly enough to-day : but I must proceed to *Bath*, and preach there to-night ; thence to *Bristol* ; and in company with Mr. and Mrs. Butterworth, we hope to see you in *London* some time on Saturday next.

Your affectionate father,

ADAM CLARKE.”

Invigorated by this journey, Mr. Clarke returned to London, and reassumed his usual duties and studies. His literary character had by this time brought him into public notice: the celebrated Professor Porson, formed an acquaintance with him, and entertained a high opinion of his learning and abilities. A mutual friend suggested to the Professor, his recommendation of Mr. Clarke to the King’s College, Aberdeen, for the Diploma of M.A. As the application had been made without the knowledge of Mr. Clarke, he no sooner heard of it, than he hastened to address the following letter to the Professor on the subject.

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[*To Mr. Professor Porson.*]

*January, 1807.*

“MY DEAR SIR,

“It is only within a few hours that I have been informed of a request made to you by one of my friends for your recommendation to King’s College, *Aberdeen*. This was utterly without my knowledge, nor had I even the slight-

est intimation that any thing of the kind was projected, or even thought of.

“I have such high notions of literary merit, and the academical distinctions to which it is entitled, that I would not in conscience take, or cause to be taken in my own behalf, any step to possess the one, or to assume the other: every thing of this kind should come, not only unbought, but unsolicited: I should as soon think of being learned by proxy, as of procuring academical honors by influence; and could one farthing purchase me the highest degree under the sun, I would not give it: not that I lightly esteem such honors; I believe them, when given through merit, next to those which come from God; but I consider them misplaced when conferred in consequence of influence, or recommendation, in which the party concerned has any part, near or remote.

“As I wish to stand as high as justice will permit in your good opinion; and as I should justly conclude I had deservedly forfeited it, if known to hunt after a title; I deemed it necessary, on the hint I had received of this matter, to trouble you with these lines.

“What you have said of me I know not, but I am satisfied you would say nothing but what is kind and just; and to deserve and to have the smallest measure of the approbation of a man, who I am so fully satisfied stands eminently at the head of the Republic of Letters, would be to me, a very high gratification.

I am, my dear Sir,  
With sentiments of high respect,  
Yours affectionately,  
ADAM CLARKE.”

Shortly after this, a letter was received from Professor Bentley, announcing that the literary honor of M.A. had been conferred upon Mr. Clarke: the following is a copy of the letter in question.

*King's College, Aberdeen, Jan. 31, 1807.*

“MY DEAR FRIEND,

“I HAVE the pleasure to announce to you, that the University, and King's College, *Aberdeen*, have this day unanimously conferred the degree of Master of Arts, on Mr. Adam Clarke, Member of the Philological Society of Manchester, and Author of several literary Works of merit. Mr. Scott is the *promoter* in this faculty, and I was obliged to him for seconding me in my proposal. Let me assure you I look not on this as the measure of your merit, but it may be considered as a step, and while I live I shall not cease to wish, as far as it may be in my power, and endeavor to promote, your due honor and fame.

“With kind respects to Mrs. Clarke,

I am,

Yours affectionately,

JAMES BENTLEY.”

The Reader will be pleased to peruse the following letter, from Lord Teignmouth to Mr. Clarke, evincing the deep interest he took in the subject of translating the Scriptures into Arabic. It is dated,

*Clapham, Feb. 6, 1807.*

“DEAR SIR,

“I TAKE an early opportunity of returning you my thanks for your valuable additional observations on the various editions of the Arabic Scriptures. The publication of an edition by the British and Foreign Bible Society,

should it be resolved upon, free from the errors of former editions, is a matter of much importance to their credit, and what is of weightier consideration, to religion, that I fully participate in your anxiety that it should be as far as possible *omni exceptione major*. The Oriental Committee, with myself, feel highly obliged to you for your remarks and assistance, which have thrown great light upon a subject which you have so thoroughly considered. I am now engaged in a correspondence with Dr. Ford on the subject, and I trust that it will be sufficiently matured for the discussion of the Committee at our next meeting.

I am, dear Sir,

Your obedient humble Servant,

TEIGNMOUTH."

There are few persons connected with the religious world, and especially its *missionary* department, wholly unacquainted with the name of Robert Morrison, who in the early part of the year 1807 went out to *China*, to found and superintend a mission in that country; a work, perhaps, as difficult as any other, from the very genius of the people themselves; their jealousy of strangers; and their cautious vigilance to keep their country as little known and as little visited as possible: but he appeared extremely solicitous to try if any thing could be done towards enlightening her ignorant and morally degraded multitudes.

Mr. Morrison went out to *Canton* under the auspices of the "London Missionary Society," and early and successfully applied himself to the study of the Chinese language; forming a dictionary, and afterwards writing some religious tracts, in that difficult tongue: ultimately he translated large portions of the Holy Scriptures into Chinese.

Having been acquainted with Mr. Clarke previously to

his going abroad, he kept up for many years a correspondence with him. As an intelligent man, Mr. Morrison's observations on the people of the country, the country itself, as far as he was permitted to visit it, and the genius of their language, were all matters of high interest to Mr. Clarke, who was solicitous to view every subject in all its bearings,—every people in all their varied relations,—and every country in its religious, moral, social, civil, and natural character. On the other hand, removed so far from all the scenes of his previous life, from the usages of the religion of his forefathers, from every species of literary information, it must have been peculiarly gratifying for Mr. Morrison to have shared the correspondence of Mr. Clarke, who could so well inform him of the progress both of religion and literature in his native country. Some of Mr. Morrison's Letters are still extant; and the first he wrote upon his arrival in the Chinese Sea, and finished on his landing in *Canton*, shall here be inserted. It is dated,

*Chinese Sea, Aug. 28th, 1807,*

ON BOARD THE TRIDENT, CAPT. BLAKEMAN.

“DEAR BROTHER,

“By the gracious guidance of our Lord, I am brought thus far on my way to the heathen. On my arrival in America, Mr. Eastbourn, to whom I delivered your parcel, shewed my companions and myself, brotherly regard.

“I left America on the 12th of May. The first part of this passage was pleasant, but when sailing in the higher southern latitude, we experienced very heavy gales of wind. However, the Lord on high, who commandeth and raiseth the stormy wind, preserved us in the midst of it.

“On passing the straits of Sunda, I was on shore at a Malay village, called Aujer, on the island of Java. There are here four Dutchmen, who preside with authority from

Batavia, over about 2000 Malays. These Malays are permitted to have, at the same time, chiefs and a king of their own people. The king resides at a town about a day's journey from Aujer, and which is called Bantam.

"I was a good deal entertained by the appearance of a Malay in one of their smallest prows: it was not larger than the person it contained; hollowed out of the solid wood; and so '*crank*,' that no small skill was required to prevent its upsetting. The two paddles were formed of one piece of wood, flattened at each end. The sailing prows have a piece of wood running parallel with their side at the distance of three or four feet, to prevent their upsetting.

"The Malays brought off, for sale, yams, cocoa-nuts, bananas, fowls, eggs, monkeys, and so forth. The Dutch boat, which afterwards came, brought turtle. These Malays were middle sized; of a dark copper colour;—and seemed active in the management of their prows. By constantly chewing a mixture of opium and betel-nut, their teeth were disagreeably foul and black. They seemed fond of opium; during the whole day, on ship-board, and on shore, they were asking, whenever they found an individual aside, whether or not we had opium to sell. Their clothing consisted only of a garment thrown loosely round the middle of the body, and round their heads was rolled a piece of cloth.

"On shore, Capt. B., Mr. P., the Surgeon, and I, had an interview with their chief. He was a genteel elderly man; wore over his shoulders an embroidered garment, sandals on his feet, a large plate a little below his breast, and a dagger by his side. It was literally an *interview*, for we could not converse with him.

"The sides and roofs of their houses consisted of wattled bamboo: withinside dark and filthy. They had no

flooring but the earth. In the middle, an area of wicker-work was raised about two feet from the ground : on this mats were laid, which together constituted their bed and bedding. The houses were arranged so as to form lanes, in which were sheds, where various articles, chiefly fruits and fish, were exposed to sale. I found a Chinese amongst them, who had a few Chinese commodities for sale. Most of the men were armed. I bought a weapon, called a ' kala-bang,' from the side of one. It was very similar in form to a butcher's chopping-knife, and is used by the Malays for any purpose to which they can apply it, as well as for war.

" They marry as early as at twelve years of age. The wife confines herself the greater part of the day : female slaves go about, and do the work that is necessary. Many of their children were running about quite naked ; decorated at the same time, with earrings, necklaces, and large rings about their wrists.

" The poorer females, and men also, sometimes wear wooden sandals ; which are kept on the foot by a wooden knob, which passes betwixt the great toe and next one.

" The small pox is more frequent at the age of twenty, than when they are children.

" Some of them live to the age of eighty or ninety years. They build over the graves of their dead a brick covering, to the height of about three feet, and strew on the top fragrant herbs.

" There is, at Aujer, a mosque ; being an infidel, I could not be admitted. Supposing there was no person within, as my Dutch guide had told me so, I stood on some pieces of timber and looked through the window : there was a person sitting cross-legged, in the middle, muttering his devotions. He perceived me, but turned away his head and continued. The building was very plain : and contained nothing, save a desk or pulpit in one corner.

Withoutside, was a pool of water, at which the people wash their feet before entering into the mosque.

“ The day on which I was on shore was Friday, the day observed as a weekly Sabbath. The Malays seemed to observe it in much the same way that our casual Christians do—lounging about at their ease, or begging and selling.

“ As I sat in the Dutchman’s outer apartment, I observed a person, squatted on the ground, cutting hairs off his chin. I supposed that the knife with which he did it, which was a very clumsy one, was their razor ; but, on enquiry, found that they pluck out their beards with a pair of tweezers. I would have bought a pair as a specimen, but could not obtain them. I enquired in vain also for some of their school or other books. They promised to ask their priest, who acts as schoolmaster, to sell me some, but we left very early the next morning.

“ Fire is obtained by this people from the friction of two pieces of dried bamboo. One piece is slit, into which, putting a piece of cotton, the other is rubbed across till the cotton is ignited.

“ They fish by means of strong lights, during the night season. These lights are produced by rags mixed with a resinous substance obtained from certain trees. This candle, if I may so term it, is eight or ten inches diameter.

“ Thus, Sir, I have run over a dry detail of a few circumstances which attracted my notice. Amongst the Malays, who form a numerous body of men, spread over a great number of islands, as well as in the peninsula of Malacca, is opened a wide field for missionary exertion. Many of them, is is true, are ferocious and cruel in their dispositions. They infest the straits of Sunda and Banca as pirates : and when they do overpower a European vessel, they put all on board to death. A case of this kind

occurred about two months before our passing this way. But where Europeans are settled, as at Malacca, Bencoolen, &c., a missionary might with safety reside. I trust that the day is not distant, when these islands, which have waited for, shall receive, 'God's law.' And that 'the dark places of the earth,' which 'are full of the habitations of cruelty,' shall be illumined by the 'sun of righteousness,' and become subject to the 'Prince of Peace.' Hasten it, O Jehovah, in thy time!"

*Canton, Sept. 12.*

"LAST Lord's day I arrived at this place. I am at present considerably engaged:—my residence here, and other things of importance, occupy, and in some measure distract, my mind. If the Lord spare me, I will on a future occasion, communicate the result of a little observation relative to the Chinese.

"I hope to hear from you: literary information will be exceedingly acceptable. A letter addressed for me, and left at Messrs. Hardcastle and Reyner's, Old Swan, will be forwarded the first opportunity.

"Be particular in *not* attaching *Rev.* to my name.

"May the God of love and peace be with you!

I am, in the hope of eternal life,

Through Jesus Christ our Lord,

Your's, &c.

R. MORRISON."

In July 1807, Mr. Clarke attended the Wesleyan Conference, held that year in *Liverpool*, and ever being sensibly alive to the comfort of others, especially the aged and infirm, and more particularly those of his brethren in the Gospel, he projected a plan for their additional support and comfort, which he drew out in the form of the fol-

lowing simple Rules and propositions ; which evince at once the benevolence of his heart, as well as a sense of what is just and right towards those, who in labors often, have failed under the burden and heat of the day : the paper is subjoined, just as it was presented to the President of the Conference, the Rev. John Barber, and signed by himself, and Dr. Coke, as Secretary. It is as follows :—

بسم الله الرحمن الرحيم

“TAKING into consideration the very desolate state of the superannuated preachers and widows in the Methodist Connexion, and well knowing that the provision made by the Itinerant Methodist Preachers' Annuity Society, must in *every case* fall very far short of even providing them with necessaries of life, it is proposed—

“1. That an Asylum or College be erected, with as much speed as possible, for the reception of Superannuated Preachers, and the Widows of those who have died in our Lord's work.

“2. That the Asylum be erected in the vicinity of some large town, in a healthy situation, where the necessaries of life may be had cheap.

“3. That the Asylum consist of        houses, each containing a sitting-room, two lodging-rooms, a study, a small kitchen, and a garden,        feet long, and the breadth of the house.

“4. That the building enclose a large square of feet, and that a commodious Chapel, for the use of the Institution and the vicinity, be built in the centre or one end of the square.

“5. That the place itself be taken in by the Travelling Preachers as one of the regular places in the Circuit where it is situated ; and that all the residents in the Asylum

shall meet regularly in class, and be subject to all the rules, regulations, &c., common to the Methodist Societies.

“6. That no person shall be entitled to a place in this Asylum, or College, who has not been a regular Travelling Preacher for the space of twenty years, and who has not been declared Superannuated by the Conference *merely on account of such bodily infirmities* as render it impossible for him to continue in his work.

“7. That no Widow be admitted who has not been the wife of a Travelling Preacher for at least twenty years, and who has not ceased to travel with her husband during that time, and has maintained an unblemished character.

“8. That if any of the Widows re-marry with one of the Superannuated Preachers, she shall go to the apartments of her husband; but should she marry with a person who is not a resident in the Asylum, she shall leave it.

“9. That each family have the house free of rent and taxes, and a certain sum be allowed annually for coals and candles.

“10. That the Superannuated Preachers and Widows resident in the Asylum, have the whole of the annuity which they can legally claim from the Itinerant Methodist Preachers' Fund, independent on all the privileges and advantages arising from their residence in the Asylum.

“11. That no Preacher or Widow be obliged to enter into this Institution, nor any be entitled to its privileges who are not residents in it, unless there be no room for any proper claimant, and the funds of the Institution should be in such a state as to enable the managers to grant a certain portion of help to such persons.

“12. That the principal friends throughout the Methodist Connexion be solicited for subscriptions to pur-

chase freehold premises on which to erect the necessary buildings for the above projected Institution."

"P. S. The preceding Plan was laid before the Conference by Brother Clarke, and he was required by the Conference to write an Address to the members and Friends of the Methodists' Societies, accompanied with the Plan, soliciting Subscriptions for the above laudable purpose; and the Conference order that the Address and Plan be printed on the Minutes and Magazine.

J. BARBER, President.

T. COKE, Secretary."

*Liverpool Conference, Aug. 11, 1807.*

In the month of September, this year, Mr. Clarke published the First Volume of a Work entitled, "*A Concise View of the Succession of Sacred Literature, in a Chronological Arrangement of Authors and their Works, from the invention of Alphabetical Characters to the Year of our Lord 345.*"

It was the full intention of Mr. Clarke to have added a second volume to this highly useful Work as soon as possible. This, however, did not take place: a multitude of other engagements so pressed upon him, that he found himself obliged to relinquish the undertaking; and in the process of years (as late as 1831) it was taken up by his son, the Rev. J. B. B. Clarke, M.A., and brought to a conclusion in one large octavo Volume; thus finishing the Work at the expense of much time and severe toil.

In the month of November, Mr. Clarke having terminated his laborious task in reference to the Arabic type, had a specimen of it set up, and forwarded a copy of it to Lord Teignmouth, to which communication his Lordship returned the following Letter as a reply:—

*Broadstairs, Kent, Nov. 14, 1807.*

"DEAR SIR,

"I ~~LOSE~~ no time in returning my best thanks for your Letter of the 4th, which I only received yesterday, with the specimens from the types provided for the missionaries at *Karass*.

"They are plain, distinct, and elegant : and the selection of them does great credit to your zeal and discernment, to which the British and Foreign Bible Society are so much obliged. The Missionaries at *Karass* will, I trust, follow your recommendation, in printing after the model which you have made for them ; indeed they would be inexcusable if they do not produce the Scriptures in an elegant and inviting form, after your care to furnish the materials, and a specimen of the mode in which they should be used.

"Allow me also to thank you very sincerely for your present of a Work which I thought a desideratum,—your 'Succession of Sacred Literature : ' the title of the Work is of itself a recommendation of it, and the perusal of several articles has convinced me that you have given to the public a Work of real utility ; and I most anxiously hope that it may hold that place in the public estimation which it does in mine. I am not unacquainted with your former labors, having derived much pleasure and more information from your 'Biographical Dictionary, and Miscellaneous Supplement,' particularly since my residence in this place. I pray God that he may preserve your life and health, and enable you to complete the very important works which you have in hand, as well on account of the Public, as on your own.

I have the honor to be, Dear Sir,  
Your obedient and obliged humble Servant,  
TEIGNMOUTH."

IN the early part of the Spring of 1808, Mr. Clarke had the honor of being presented with a Diploma of LL. D. from the University and College of King's College, *Aberdeen*; intimated to him in the following Letter from Professor Bentley.

*King's College, Aberdeen, March 3, 1808.*

"MY DEAR SIR,

"I HAVE the pleasure to inform you that this University has this day given another proof of its estimation of your merit, by unanimously voting to you the highest designation in its gift, that of LL. D. Permit me to add my sincere congratulations on the occasion, and to wish that you may long live to enjoy the rewards and fruits of your useful and meritorious labors.

"You are already as much possessed of the *degree* as it is possible to be, but I shall soon have the honor to transmit to you the demonstration of it in the *Sign Manual* of all the Members of the *Senatus Academicus*.

"With best respects to Mrs. Clarke and family,

I am, my dear Sir,

With warmest regard, Yours,

JAMES BENTLEY."

*To Adam Clarke, LL. D.*

This new literary honor Mr. Clarke acknowledged in the following Letter to Dr. Alex. Daunev, J. C. P. of the same College.

*March 9, 1808.*

"DEAR SIR,

"IT was not till yesterday that I had any intimation of the honor done me by your learned University; for though

I was favored with a Letter last week from Mr. Professor Bentley, he did not drop the slightest hint that such a design was even on foot. This circumstance, however, shews the act of your University in a still more honorable light, and that honor is considerably enhanced, not only by the great respectability of the *Promoter*, but by the manner in which I am informed he conducted the whole business.

“You will still, my dear Sir, lay me under greater obligation to yourself by receiving the expressions of my gratitude for your kindness, and by making similar acknowledgments as acceptable as possible to your learned University.

“To add any thing to the respectability of King’s College, though out of my power, will, notwithstanding, be an object of my sincerest desire ; and were even other motives wanting, this would induce me to pay such respect to every part of my moral and literary conduct, that if no act of mine could honor, none should discredit a University which has been the *Alma Mater* of some of the first characters in the Republic of Letters.

I am, my dear Sir,  
Your obliged, humble Servant,  
ADAM CLARKE.”

The two Diplomas of M. A. and LL. D. were sent to Mr. Clarke in the most honorable and flattering manner, the College refusing to accept even the customary clerk’s fees given on such occasions.

## BOOK VII

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WE must now notice those important engagements under Government into which Dr. Clarke was thrown, wholly without his seeking, or his knowledge. This occurrence, so far as regards its immediate rise, could have been but imperfectly narrated, had not the following account of it been left in Dr. Clarke's own hand-writing, entitled, "The Origin of my connexion with His Majesty's Commissioners on the Public Records of the Kingdom."

"SOME time in February, 1808, I learned that I had been recommended to His Majesty's Commissioners of the Public Records of the Kingdom, by the Right Honorable Charles Abbott, Speaker of the House of Commons, and one of the Commissioners, to whom I was known only by some of my writings on Bibliography, as a fit person to undertake the department of collecting and arranging those *State Papers* which might serve to complete, and continue that collection of State Papers generally called '*Rymer's Fœdera*.' This department had lain unoccupied from the date of the Commission, now more than seven years, no person being found that would undertake it,

and was thought to be sufficiently qualified to be trusted with that department ; though the completion and continuance of that work, was one of the first measures proposed to be executed under the Commission.

“ John Caley, Esq., Secretary to the Commission, was appointed by the Commissioners to see me, and to report the answer at the next meeting.

“ Mr. Caley accordingly called on the late Joseph Butterworth, Esq., whom he knew to be related to me, and desired him to procure an introduction for him to me on the following Thursday.

“ Mr. B. laid the matter before me, but could give no information as to what was the object of Mr. Caley’s business, for that he refused to impart. I attended the appointment, and was introduced accordingly to him in Mr. B.’s study.

“ After the usual compliments, Mr. Caley said, ‘ Mr. Clarke, I am desired to call on you to know whether you would be willing to undertake a work in which His Majesty’s Government would wish to employ you.

“ *A. C.* Pray what is it in which His Majesty’s Government could employ so obscure an individual as myself?

“ *Mr. Caley.* Sir, I am not at liberty to specify it at present.

“ *A. C.* Then, Sir, I can give no answer, because I know not whether I have (and very probably I have not,) the requisite qualifications for the work.

“ *Mr. Caley.* Sir, those who have sent me, have no doubt of your qualifications. The work is confidential ; but I can say no more at present, than that it requires the habits of a Christian, a scholar, and a gentleman.

“ *A. C.* Why, Sir, I may very reasonably doubt, whether I have any of these qualifications in an adequate de-

gree : all I can say is, if there be any way in which, in addition to my present sacred duties, I can serve my king and my country, it must be my duty to embrace it ; but, as I know not the nature of the work, nor the abilities and time it may require, I cannot give any particular answer.

“ *Mr. Caley.* Mr. Clarke, your answer is sufficient ; I shall report it, and you may expect to hear from me again shortly. I wish you a good morning.

“ This was the sum of that conference.

“ Within a few days, I received a note from *Mr. Caley*, wishing me to call upon him at his house : I did so, and then I was informed what the work was : *viz.*—‘ A Collection of State Papers of the same nature with those in *Rymer’s Fœdera*, for a Supplement and Continuation of that Work ; and that His Majesty’s Commissioners had desired me to draw up an Essay on that Work.

“ I was struck with surprise, and endeavored to excuse myself on the ground of general unfitness ; that my studies had never led me into the line of jurisprudential or diplomatic examinations, and that I could not think of undertaking any work of the kind ; and that real unfitness, not unwillingness, must be considered as my excuse.

“ At this the Secretary smiled, and said, ‘ Mr. Clarke, you will have the goodness to try, and in the mean while pray draw up the paper which His Majesty’s Commissioners require, and I am always ready to give you any directions and assistance in my power.’

“ After much hesitation, and a full determination to proceed no farther, I set about the work, and drew up what was called ‘ *An Essay on Rymer’s Fœdera, &c.*,’ which was soon laid before the Commissioners, and received their unqualified approbation ; they immediately

appointed me a Sub-Commissioner, and assigned me the department of the collating the State Papers above referred to; with authority to get such assistants as were qualified for the work, and in whom I could confide.

“It should not be omitted that, previously to this *Essay* being sent in, I laid the whole business before the *Committee of Preachers*, at City Road, and begged their advice. Some said, ‘*It will prevent your going on in the work of the ministry.*’ Others, ‘*It is a trick of the devil to prevent your usefulness.*’ Others, ‘*It may rather be a call of Divine Providence to greater usefulness than formerly; and seeing you compromise nothing by it, and may still preach, &c., as usual, accept it, in God’s name.*’ Others, ‘*If Mr. Wesley were alive he would consider it a call of God to you; and so close in with it without hesitation.*’

“I was much perplexed with these conflicting opinions, and sought then and afterwards to avoid it: but the place had been open for seven years, and the Commissioners, supposing that they had acquired what they had so long sought, would not listen to my excuses, and I was thus obliged in honor, and indeed, in conscience, to proceed; but with the positive understanding that I would only consider myself a *locum tenens*, till they could procure another. However, no such person appeared during the long course of ten years.

“But the department of the *Fœdera*, was not the only work to which I was obliged to attend, during the time I acted under this Commission. I had to methodize and arrange the collections of persons who were employed in other departments; and the state of the transcripts, which were sometimes on bad paper, and generally in a careless hand, afforded me great perplexity and trouble. When such were sent in to the Commis-

sioners, out of which they could make nothing, without such a consumption of time as would ill comport with their office ; the recommendation of Lords Colchester and Glenbervie used to conclude the business :—‘ Let them be sent to Dr. Clarke, he will arrange and describe them.’

“ I was also employed to make general searches through all the Records of the nation, relative to the *Licentia Regis*, necessary for the currency of papal bulls, especially such as affected the king’s prerogative, or the privileges or safety of the nation. This was a laborious search ; but the fruits of it produced a mass of evidence relative to the continual exertions of the Papal see to seize on all the power, secular, as well as ecclesiastical, of the British empire, and to make the Parliament its tool, and the king its deputy. This mass of evidence, with what Lord Colchester was pleased to denominate my ‘ Powerful Observations’ on it, was delivered into his hands. See his reference to it, in his Letter to me a little before his death.

ADAM CLARKE.”

The following Letter on the subject of the “ Essay,” referred to in the preceding account, will shew some of the difficulties of the task required from Dr. Clarke. It is addressed to his old friend, the Rev. Thomas Roberts, and is dated,

*London, March 26, 1808.*

“ MY VERY DEAR FRIEND,

“ GOD knows how much my heart loves you, and how much I wish to see you, and hear from you, and write to you, and tell you my troubles, my anxieties, and so forth. I would have written to you long ago ; but I waited to be

able to give you ~~some~~ more certain information concerning this Government business; and even now, after so long waiting, I can give you but little. Since I wrote last, there have been several *pros* and *cons* between the Secretary and myself. He would have me write an Essay for the inspection of the Right Honorable the Commissioners, and yet could not furnish me with a *specific subject* to write on! This appeared to me to be an Egyptian task;—a full tale of brick required, and yet no straw granted! However, it came at last into a narrow compass, and the Essay *must* be prepared in fourteen days, and then it was specified to be '*An Essay on the best Mode of carrying into effect a Compilation from unedited and latent Records, to form a Supplement and Continuation to Rymer's Fœdera.*'

"These Records were to be found in,—1. The British Museum. 2. The Tower. 3. The Chapter House, Westminster. 4. The Rolls Chapel. 5. The State Paper Office. 6. The Privy Council Office. 7. The Signet Office. It was in vain my saying I did not know the contents of these Repositories, and could not describe, and had not now time to examine them: write I must. '*The Commissioners have desired you to prepare this Essay.*' Well, I thought, for the honor of my God, and for the credit of my People, I will put my shoulder to a wheel, deeply stuck in the mud, and raise it if I can.

"To do any thing to effect, I must examine sixty folio volumes, with numerous collateral evidence, and write on a subject (*Diplomatics*) on which I had never tried my pen, and in circumstances too the most unfriendly, as I was employed in the Quarterly Visitation of the Classes during the whole time! I thought, I prayed, I read; and like John Bunyan, 'I pulled, and, as I pulled, it came.' To be

short ; my Essay was completed, and sent in to the Commissioners this day se'nnight. At the same time I sent them word that I was an ' Itinerant Preacher among the People called Methodists, lately under the direction of the Rev. J. Wesley, deceased.' Mr. Butterworth, and Mr. Creighton, thought it was one of the completest things of the kind ever drawn up.

" As soon as the Speaker, who is the soul of the Record Commission, heard that the *Essay* was done, he sent for it from the Secretary ; what impression it made on him I cannot justly say, and cannot yet fully know, as the Annual Meeting of the Commissioners was yesterday. But the Secretary called on Mr. Butterworth on Tuesday, and said, ' Mr. Butterworth, I can give you no *official* information concerning Dr. Clarke's Essay, as the Commissioners have not yet sat ; but I can say to you *sub silentio*, that it will be received favorably ; yes, Mr. B., I can say in confidence that it will be received VERY FAVORABLY.' Here the matter rests ; and I suppose I shall hear something farther in a few days.

" I will go to Ireland if I possibly can. If Mr. Cox should call to-day, I will send this by him, if not you shall pay postage. Kindest love to Mrs. Roberts and Mrs. Randolph.

I am, my excellent Friend,

Yours, most affectionately,

ADAM CLARKE."

We have seen how singularly Dr. Clarke became connected with this department of Government, as well as with what caution and Christian solicitude he was jealous over it, and himself. We must now enquire some-

thing into the nature of the Work itself, and this will best appear from an examination of the Essay itself.

“IN the beginning of the year 1800, a Select Committee of the House of Commons was appointed to enquire into the state of the Public Records of this Kingdom, and of such other Public Instruments, Rolls, Books, and Papers, as they should think proper, and to Report the same to the House ; together with what they should judge best to be done, in order to the better arrangement, preservation, and convenient use of the same. The Committee presented their Report to the House of Commons on the 4th of July, in the same year. And, on the foundation of that Report, an Address from the House of Commons to His Majesty was presented, couched in the following terms :—

“ That, having taken into consideration the state of the Public Records of the kingdom, and that, although in several offices they found them preserved with order and regularity, yet in many of the most important offices, they were wholly unarranged, undescribed, and unascertained. That some of them were exposed to erasure, alteration, and embezzlement ; and others lodged in places where they were daily perishing by damp, or incurring a continual risk of destruction by fire. That it becomes highly important therefore, and beneficial to the Public Service, that the *Records* and *Papers* contained in many of the Principal Offices and Repositories, should be methodized, and that certain of the more ancient and valuable among them should be printed. The Committee, therefore, beseech His Majesty, that he would give such directions thereupon, as in his royal Wisdom he should think fit.”

Upon the 19th of July, 1800, the Chancellor of the Exchequer informed the House,—

“That their Address having been presented to His Majesty, His Majesty had commanded him to acquaint the House that he would give the necessary directions.”

A Commission for carrying into effect the measures recommended by the House, was accordingly issued under His Majesty's *sign manual*.

Among these measures of the Select Committee, and for which the Royal Commission gave authority, were the following :—

“To make a Selection of such Records, as it may be expedient to print, under the authority of Parliament.”

In reference to this point, they thus expressed themselves :—

“The State Papers published together in Rymer's Fœdera form a most valuable Collection. They commence from the reign of Henry I., 1131, but they do not come lower in date, than the first six years of Charles the Second, during the Usurpation ; and it appears to your Committee that it may be very desirable, to have this Work completed by a Supplementary Selection of such other important Papers, as were omitted by the Original Compilers.”

Such was, in part, the nature of the Work assigned to Dr. Clarke : and his first task was,—

“To examine the different Public Offices, to ascertain what different articles they afforded, towards supplying the deficiencies of Rymer and his associates.”

On the recommendation of Dr. Clarke, the Commissioners resolved, “to begin the Work with the Nor-

man Invasion, A.D. 1066, instead of the first year of Henry I.;" and, at a subsequent meeting of the Commissioners, it was, agreeably to the still farther suggestion of Dr. Clarke, "Resolved, that the Work should be brought down to the Accession of George III., instead of ending, as the Commissioners had proposed, at the Revolution."

The Plan being thus finally arranged, searches were commenced in the following places:—

"1. The *Tower of London*, where the principal part of the Instruments printed in the earlier volumes of the *Fœdera* still remain; and where a multitude have been lately discovered in the reigns of Hen. III. and Edw. I., by the Keeper of the Records.

"2. The *Chapter House, Westminster*, where the principal part of the ancient Bulls were found, as also the authentic Transcripts of many important Instruments in two large Register Books, denominated *Liber A.* and *Liber B.* This Office also contains some *Royal Wills*, and various other Instruments of the description of those which constitute the body of the *Fœdera*.

"3. In the *Archives of the Dean and Chapter of Westminster*, some curious Instruments were found belonging to the Norman reigns.

"4. The *Cottonian, Harleian, Lansdowne, Sloanian*, and other Collections in the *British Museum*, were carefully examined, and many valuable materials extracted from them.

"5. The Selections made at the *State Paper Office*, are both numerous and valuable. These will appear in the subsequent volumes of the Work; as they do not commence before the reign of Henry VIII.

"6. From the *Bodleian Library, Oxford*, much valuable matter has been obtained, not only from the Collections of ancient Charters and Register Books there depo-

sited, but particularly from the *Carte Papers* which are faithful Transcripts taken from the Originals in *Paris*, relative to the English State Transactions with the French Court, many of which do not now exist among our Archives.

"7. Several successful searches were made in the University of *Cambridge*, and particularly in the invaluable MS. Library of *Corpus Christi College*, formerly belonging to Archbishop Parker. The Public Library in that University, has also afforded some good materials for succeeding parts of the Works.

"8. The *Chapel* of the *Rolls* has also produced a great variety of excellent materials, particularly in the reigns posterior to Edward IV.; and for the periods to which they relate, voluminous Selections have already been made.

"9. From the Library of the *Dean and Chapter* of the *Cathedral* of *Durham*, and the Library of the *Bishop's Auditor's Office* in the same place, some assistance has been obtained in the earlier part of the Work; a period in which the Originals of State Transactions in all the Public Offices are deplorably scanty.

"10. The *Red Book* of the *Exchequer*, *Westminster*, has afforded some curious Articles, which have been inserted in the earlier reigns, as well as considerable help in ascertaining the genuine readings of some important Instruments which have formerly been carelessly edited.

"11. The same may be said of a MS. in the *Herald's College*, *London*, from which an authentic copy of the Will of Henry III. was obtained.

"12. From the Library of *Trinity College*, *Dublin*; the Library of the *Dublin Society*; the Archives of *Christ Church*; and other Collections in the same city, some valuable materials have been selected.

"13. The *Archives* of various *Cathedrals*, and some pri-

vate Collections have been consulted ; and by these means some mistakes have been rectified.

“14. A fruitful source of correction, emendation, and enlargement, has been opened by the ancient English Annalists and Historians, from the remotest period of our Monarchy down to the fifteenth century. Several of these contain faithful Transcripts from Originals of *Leagues, Conventions, &c.*, which probably no longer exist, or have not yet been discovered ; and thus many chasms in the different reigns contained in the first volume of Rymer, have been filled up by the assistance of these Historians ; a source to which Rymer appears to have been indebted for some of the most curious Instruments in the commencement of his Collection.”

In farther reference to the Essay Dr. Clarke drew up, an Extract is subjoined from the Minutes of the Board, which will throw considerable light on the subject :—

“At a Board of Commissioners appointed by His Majesty on the Public Records of the Kingdom, holden at the House of the Right Honorable the *Speaker*, on Friday, March 25, 1808 ; Present,—

“The Right Honorable CHARLES ABBOT, *Speaker of the House of Commons.*

“The Right Honorable Lord FREDERICK CAMPBELL.

“The Right Honorable Lord REDESDALE.

“The Right Honorable SYLVESTER, Lord GLENBERRVIE.

“The Right Reverend JOHN, Lord Bishop of Bangor.

“The Right Honorable SIR WM. GRANT, *Master of the Rolls.*

“The Right Honorable ARCHIBALD COLQUHOUN, *Lord Advocate of Scotland.*

“The Right Honorable CHARLES BATHURST.

“The Secretary reported, that Adam Clarke, LL.D. having been recommended on account of his extensive learning, and indefatigable industry, as a fit person to revise, and form a Supplement and Continuation to Rymer's Fœdera, had accordingly prepared an ‘Essay, or Report on the best mode of executing such an undertaking;’ which Report the Secretary delivered in, and the same being now read, the Board approving of the method suggested by Dr. Clarke for the execution of the work, Ordered, that the Synopsis subjoined to this Essay, be returned to Dr. Clarke, to be filled up as proposed by him, for the purpose of completing the specimen from the conquest to the end of King John; and the Secretary is desired to obtain admission for him, to the several public offices and libraries, which it may be necessary for him to consult.”

“Ordered also, That Dr. Adam Clarke do prepare a scheme for the 1st vol. of Supplement to Rymer, and 1st vol. of Continuation thereto; specifying in the same manner as proposed in his Synopsis, an enumeration of all the articles, or instruments proposed by him, to be inserted therein: and that he do lay the same before the Board with all convenient dispatch.

JOHN CALEY, *Secretary.*”

That Dr. Clarke did not at first engage in this great and arduous work, without more than common hesitation, we have already seen; and as it gradually developed itself before him, that he was painfully solicitous upon the subject, we may see from the subjoined extract of his letter to Mr. Caley, in reply to the preceding copy of the Minutes forwarded to him by that gentleman.

“Though I seldom feel disposed to shrink from mere labor, however arduous; yet I must own this now allotted

me, seems so peculiarly difficult, and delicate, that I feel unwilling but to encounter it. I will however, with God's help, endeavor to fill up the Synopsis, and take at least such steps towards the other parts of the work, as my time and circumstances will permit. When I have viewed it in all its bearings, I shall be the better able to judge, whether my state of health will justify my wishes to accomplish the important task in such a way as will be no discredit to the Right Hon. Projector. And unless this appear reasonably plain, no earthly consideration shall be able to induce me to accept a pledge, which I may find it difficult to restore."

Shortly after this, Dr. Clarke busily engaged himself in these respective searches: in reference to those in the *British Museum*, there is a letter on the subject to the Right Hon. the Speaker; which contains the following observation:—

"I find a great inconvenience from the shortness of the hours, during which there is access to the Reading room of the British Museum, i. e. from ten to four. My chief time for study, is from five in the morning, till ten, and after five in the evening: all the intermediate time is occupied with a multitude of concerns, in attending to which, I lie at the mercy of a hundred calls; all connected indeed with the duties of my office; but perfectly inconsistent with any study to which close application and consecutive thinking are requisite. If, however, it be inconsistent with the rules of the British Museum to permit the temporary removal of any MSS. on any account, I shall be obliged to request some other apartment than the Reading-room; as my assistant is often obliged to consult me at the table; and we cannot *verify* any of our *transcripts* with the original, without reading aloud, which of course is quite inconsistent with that general silence,

which should be observed, where so many gentlemen are employed on different branches of study."

This request was taken into immediate consideration. In a minute of the *British Museum*, dated Saturday, May 21st, 1808 :—At a committee, " Mr. Planta produced a recommendation of Dr. Adam Clarke, to have the use of a *private room* in the Museum Library; to form a continuation of Rymer's Fœdera, under the direction of the Record Commission, and to use the Library out of the usual Museum hours." Resolved, "That the prayer of Dr. Adam Clarke's petition be granted."

Here we perceive that "indefatigable industry," which was an early recommendation, and indeed an essential qualification for the progress of the work now taken in hand: but even in this stage of the business, we may, from the following extract of a letter to the Right Hon. the Speaker, see that it was still with much hesitation Dr. Clarke undertook this honorable and laborious employment. In the early part of this letter, the Dr. had been recommending an examination of "the Ancient Irish Records:" he adds,

"I am not sanguine in my expectation of getting much from them, they are so mixt up by their historians with idle legends; while, I am inclined to think, they have passed by instruments of great diplomatic importance: but Truth is so amiable and important in every department of knowledge, that no pains should be spared to acquire it: it is not only excellent in its source, but also in the last faint glimmerings of its farthest projected rays: to whatever distance these have shone forth, and however intermixed, they should, if possible, be analysed, and traced back to their origin.

"Should I go to Ireland, I will take care that the work at home be left in a state of progression; for I wish to

exert myself to the utmost, to provide materials to supply all deficiencies in the Fœdera, from the Norman conquest, to the death of *King John* : farther than this, I dare not at present engage ; lest both my health and abilities, should be found inadequate to the task with which I am honored. I deeply feel the responsibility of my situation : I am to labor, not only for my own credit, that is a feather in the business, but for the honor of the Record Commission, and for that of the nation. By long studies, disadvantageously circumstanced, &c., and by the very severe duties of my office, which I have unremittedly filled up for twenty-eight years ; I am, at the age of forty-six, considerably worn down ; and cannot bear, without present injury, even one half of that fatigue which I formerly passed through without feeling the burden. It is on this ground alone, that I beg leave, Sir, to say, that though I shall pursue my present task with as much zeal and diligence as possible ; yet, if any proper person offer himself, for this important work, on whose fitness, and strength, dependance may be reasonably placed, I hope the Right Hon. the Commissioners will forget me in the business, and readily employ that adequate person. Such an one, I should suppose might be readily found ; and, hoping for the sake of the service, that he may soon appear ; I shall, till then, consider myself his *locum tenens*, and then as cheerfully give place, with *hic cæstus artemque repono*."

From the preceding extract, it is evident, with how much diffidence Dr. C. engaged in this great national work ; and how sensibly alive he was to the importance and value of the undertaking. Notwithstanding his fears, injured health, &c., he continued his labors in this department with unremitting diligence ; frequently reporting progress to H. M. Commissioners ; and his Reports

were constantly sent in, to be read before the board. In a letter from him to Mr. Caley, at the close of this year, 1808, after giving a chapter of difficulties, which had impeded his late progress ; we find him summing up the whole with,—

“ And in addition to all this, I am obliged to say, that after having employed a young man of considerable learning and abilities, (Mr. Jannion,) and inducted him into every branch of the work, and had reason to expect much from his perseverance ; his fine classical taste was so mortified with the barbarous documents he was obliged to copy ; and the work itself afforded so little entertainment to his genius and thirst for learning, that almost broken-hearted, he earnestly entreated me to give him his dismissal.”

The circumstance of Mr. Jannion's retiring from the assistantship of Dr. Clarke, occasioned much delay :—“ I tried,” adds Dr. Clarke, “ some others ;—but found them unfit. At length I met with Dr. Steinhauer, who appears well qualified for the work : he is a gentleman in whom I can confide ; and should his health permit, he will be an acquisition to the service.”

But here he was again met by disappointment, for the health of Dr. Steinhauer shortly failed, owing to the severe studies of his youth—and the unfortunate times on which he had fallen ; his services were but short : he sadly realized the truth of those pathetic lines :—

“ Ah, who can tell how hard it is to climb,  
The steep where Fame's proud temple shines afar ;  
Ah, who call tell how many a soul sublime  
Hath felt the influence of malignant star,  
And waged with fortune a perpetual war.”

Certain it is, that the life of this able scholar, and

amiable man, fell beneath the malignant influence of the war he had to wage with the apparently adverse star of his fortune: and the difficulties he encountered in ascending the steep of Fame's proud temple,—caused his mind, spirit, and body, to faint at the entrance of that gate, which had he sooner reached, he would without doubt, have been saved from a premature death; and the Commission have been longer favored with the services, learning, diligence, and zeal of this excellent gentleman. Dr. Steinhauer died of a dropsy on the chest in 1809, and was immediately succeeded by Mr. F. H. Holbrooke, who continued as Dr. Clarke's assistant as long as he himself remained under the commission; and has since greatly assisted in carrying on the work.

In the Reports which were written by Dr. Clarke, and from time to time sent in to the Board of Commissioners; we meet not only with the evidences of extensive and deep research; learned criticisms, and important discoveries; but also with matters of high historical importance and interest: the Reports themselves, or even an abstract of them, would be too voluminous for this place, and yet it would be scarcely justice to the Reader, to pass them over, without an occasional notice of some of those matters of diplomatic and historic interest, with which they abound; or to omit some of those particulars of the Fædera itself, which are found in a sort of general history of the work preceding the Reports, which was also drawn up and submitted to H. M. Commissioners by Dr. Clarke, who proceeds to state, in the Essay before referred to,—

“What led directly to the object of the undertaking, specified its materials, and defined its limits; was the following: Sir Joseph *Ayloffe* informs us; ‘that soon after King William, and Queen Mary's accession, Mr. *Harley*, afterwards *Earl of Oxford*, formed a plan for printing

at the public expense, all the *leagues, treaties, alliances, capitulations, and confederacies*, which had at any time been made between the crown of England, and other kingdoms, *princes and states*, intermixed with such *instruments and papers of state*, as either more immediately related to them, or were curious and useful in illustrating the English history.' This design he communicated to the *Earl of Halifax*, who not only approved of the plan; but got Mr. *Rymer*, then historiographer royal, appointed to carry it into execution.

"That Mr. Rymer might have every facility towards the accomplishment of so great and useful a work, he received 'Queen *Mary's Warrant*,' dated August 20, 1693, empowering him to transcribe, and publish all the Leagues, &c., &c.; and the same Warrant gave him liberty of access to all the different repositories of the Public Records. To this was added 'an *Order of the King in Council*,' dated April 12, 1694, to the Lord Keeper of the Great Seal, commanding him 'to cause a Writ to be sealed and directed to the Lords Commissioners of His Majesty's Treasury, and the Chamberlains of the Exchequer, authorizing, and requiring them to deliver, or cause to be delivered, to Mr. *Thomas Rymer*, all *Leagues, Treaties, &c., &c.*, remaining in the several Treasuries of the Exchequer, which he shall have occasion for, or desire.'

"Thus encouraged and assisted, Rymer commenced his work. The First Volume was published in 1704, eleven years after the date of the first Warrant.

"The first *fourteen* vols. of this interesting work were published during Mr. Rymer's life; and the *fifteenth* and *sixteenth* were prepared for the press, and published after his death, (which happened in 1713,) by his assistant, Mr. *Sanderson*, afterwards Keeper of the Rolls, and who like-

wise added a seventeenth vol. with an extensive apparatus of Indexes, and ultimately subjoined *three* other vols., making in the whole twenty vols. folio. From anything we can learn from Mr. Rymer to the contrary, the whole of these sixteen vols. were collected, and arranged by himself.

"Thus was completed what may be properly termed, the *First Edition* of the *Fædera*, begun in 1704 and completed in 1717. This *First Edition* of the *Fædera* was succeeded by a reprint, it becoming very scarce. This *Second Edition* was conducted by Mr. *George Holmes*, Keeper of the Tower Records : and afterwards a *new Edition* was undertaken at the *Hague* by the Booksellers, in 1738 or 39, which was completed in ten Volumes folio. Who was the Editor of this Edition is not known.

"This Work is a proud monument to the glory of the British nation, and to the enlarged views, and munificence of those sovereigns, under whose auspices it was projected, conducted, and published. I need not consider the various attempts made in remote reigns to methodize the invaluable materials which came at last under the hands of Mr. Rymer : these were for the most part, lost before his time."

After this general history of the work itself, was "*A View of the comparative merits of the different Editions through which the Fædera has passed.*" From this Essay it is impossible to cull any part without prejudice to the whole ; as it is a tissue of consecutive reasoning and criticism. To this succeeds an elaborate account of "*the materials of which the Fædera is composed, and how far they accord with the original design ;*" containing a severe stricture on the impropriety of having published "those acts which disclose *family secrets ; i. e., royal acts of oblivion*, passed

on certain crimes, where the king, using his royal clemency, so far forgives the culprit that all proceedings in civil and ecclesiastical law shall be stayed: the crimes, as far as they affect civil society, or the posterity of the offenders, being fully pardoned.

"To publish such pardons," continues Dr. Clarke, in his Report, "with the names of the *persons at full length*, where the families *still remain*, is a prosecution much more dreadful than that which the royal clemency had disarmed: it is a visiting the crimes of the parents upon their children, not only to the *third* and *fourth*, but in many cases to the *twentieth* generation, and can be of no use to the *state*." This, Dr. Clarke continues to argue, is a species of cruelty which cannot be resisted, and an injury which knows no end.

The Fourth Essay is entitled "*Considerations relative to the intended Supplement to Rymer's Fœdera*:" this Report is chiefly taken up with suggesting reasons, "why the present *Supplement to Rymer* should embrace not only the period of time which that work comprehends, but also the time antecedent to it, at least from the Norman conquest."

The Fifth Essay details "*the Materials proper for this Work, and the Repositories in which they may be found*." This enters upon, not only the most proper and thorough plan of selecting such materials, but also gives minute instructions for the prosecution of the searches, by which much time and labor are saved as well as expense, and the work itself not unnecessarily detained by idle investigations or an unmethodized plan of procedure. This Essay is succeeded by an elaborate "*Synopsis of the Contents and Deficiencies of the first 100 years of Rymer's Fœdera*." No extract can possibly be made of this; its title sufficiently justifies its claim to importance. It is

scarcely possible to notice severally, the "Reports," connected with this work, they are so numerous and elaborate; the substance may, however, in some degree be gathered from the following Questions proposed for enquiry and specification, each of which was entered upon and considered by Dr. Clarke.

"I. What appears to be the plan on which Rymer's Work is formed?

"II. What is the plan on which it is proposed to make selections for the Supplement, describing under each head the papers and documents, &c., by classes.

"III. To consider and state the opinion upon the expediency of forming the Supplement according to the plan adopted by Rapin in his *Acta Regia*?"

The consideration of these points proposed by His Majesty's Commissioners, and discussed by Dr. Clarke, furnishes much important matter to the historian and statesman, but cannot range itself with subjects calculated to gratify the taste of the general Reader; added to which, to enter upon them more at large would occupy a space which the present limits forbid; and their critical character does not admit of a partial extract.

To the preceding details succeeds "A Report on Ecclesiastical Charters and Privileges," and also a curious and interesting detailed Treatise on the subject of *Vetus de Monte*.

A Report, on "The use Mr. Rymer appears to have made of the ancient *English Historians*; together with Strictures on the authenticity of the Letter of *Vetus de Monte*, or the Old Man of the Mountain, to *Leopold, Duke of Austria*, exculpating King *Richard*, from the murder of the *Marquis of Montferrat*,"—may in part be transcribed.

"Before I finish my observations on those Papers in

the *Fœdera*," continues Dr. Clarke, "which appear to have no higher authority than what they derive from their insertion in that work: I beg leave to mention an Instrument under the year 1192, professing to be a Letter from *Vetus de Monte*, the شيخ الجبل *Sheikh ul Jibel*, (a chief of the branch of the Hassanian Dynasty, who, with several thousands of his followers was then settled at Mount Lebanon,) to *Leopold, Duke of Austria*, vindicating *Richard*, King of England, from the murder of the *Marquis of Montferrat*. Most of our historians have been struck with the importance and curious nature of this Instrument; and it has often been alleged, in vindication of our national honor. On this account I have regretted that Mr. Rymer did not produce his *authority* for its insertion, and I have endeavored to supply the defect, by enquiring on all hands for the *original*. But all my searches for such an *original*, as the Letter itself pretends to be derived from, have been fruitless; and with deference I state my opinion, that the Instrument in question is a *forgery*, and is utterly unworthy of a place in the *Fœdera*. 1. It is very improbable that the *Sheikh ul Jibel* should write such a Letter without any sufficiently obvious motive; for there was certainly none in the present case. 2. Had he written it, it must have been in *Arabic*, as there is but little probability that he, or any of his numerous banditti, either understood, or could write, Latin; and we have no evidence from history, that he had any European in his service. 3. Had he written such a Letter, the Latin must be a translation of the *Arabic*; but in the present instance, all such *internal evidence* is wanting: there is not a sentence in the Letter which appears to have been drawn from an *Arabic* source: the *beginning*, *ending*, and *whole structure* would have been different, had it been cast in an Arabic, or Mohammedan mould: nor on such

a subject, could a translation have been made into any European language, without leaving unequivocal marks of the original Arabic, had there been one.

"I have endeavored to trace this suspicious Instrument up to its source, whether *genuine*, or *forged*. It is found in the '*Annales sex Regum Angliæ*,' by *Nicholas Trivet*, who flourished in the beginning of the fourteenth century; published first by *Luke D'Achery*, in the eighth Volume of his *Spicilegium Veterum Scriptorum*, printed at Paris, 13 vols. 4to, 1655—77. But these Annals were afterwards more correctly Edited by Mr. *Anthony Hall*, 8vo., Oxon. 1719.

"About one hundred years before the time of *Trivet*, flourished *John Brompton*, who has also inserted this Letter in his *Chronicon*, and very gravely tells us that it was obtained from *Vetus de Monte*, by an Imperial Legation sent to him by *Richard* for this very purpose:—'*Rex Ricardus misit imperialem legationem ad Veterem de Monte, rogans ipsum et assignos suos, ut per ejus epistolam super dicto crimine de morte Marchisi ei, per Ducem Austriæ maxime imposito, innocentiam suam purgaret; quod per hujuscimodi literam postea factum est.*' This writer is one of the *Historiæ Anglicanæ Scriptores X*, published by *Sir Roger Twysden*, Lond. 1652, fol. in which work, col. 1252—3, the Letter may be found *verbatim et literatim*, as it appears in the *Fœdera*; and as the copy of it in *Brompton*, differs from those in all the other Annalists, and Rymer's transcript agrees alone with *Brompton*; hence there is the most positive evidence that he copied it from *Twysden's* Edition.

"*Brompton* also inserts another Letter from *Vetus de Monte*, in vindication of King *Richard*; in which, with all the inconsistency and absurdity of the other, he makes the *Sheikh* give the *Salaam* to all the princes and people in

*Christendom* !—‘ *Vetus de Monte, Principibus Europæ et omni populo Christiano, Salutem* !’ and makes him conclude with the Papal benediction, ‘ *Bene valete* !’\*.

“Prior to the time of *Brompton*, flourished *Ralph de Diceto*, who was Dean of St. Paul’s in 1181, and this Letter appears for the first time in his *Ymagines Historiarum*, (Twysden, col. 680,) who honestly tells us, he received it from *William Longchamp*, Bishop of Ely, with the desire that he should insert it among his *Chronicles* :—‘ *Willielmus, Elyensis Episcopus, Radulfo, Decano Lundoniæ. Mittimus ad vos literas quas Petus de Monte misit Duci Austriæ, de morte Marchisi in hæc verba.*’ Then follows the letter, at the end of which is the Bishop’s subscription :—‘ *Hunc transcriptum literarum vobis, de cujus dilectione plenum habemus experimentum, duximus destinandum, ut de illo agatis in Chronicis vestris, &c.*’

“This Letter now rests with the Bishop of Ely, and I believe it will be impossible to trace it from him to Mount *Lebanon*. On this part of the subject a few words may suffice. It is well known that, *William Longchamp* was a Norman of mean extraction, who had address sufficient to enable him to gain the confidence of King *Richard* ; so that we find him consecrated Bishop of Ely, made Chancellor, and Papal Legate, all in one year, (1189,) the first year of *Richard’s* accession ; who, when he went to the Holy Land, left him Regent of the kingdom, in conjunction with the Bishop of Durham, and five others. Behaving himself insolently in this office, he was deprived of the Regency in 1191 ; but was afterwards, in 1193, restored by the King, whom he visited while prisoner at

\* See the instrument in *Twysden*, col. 1268.

Vienna, and by whom he was invariably supported against all his adversaries.

“*When he sent the Sheikh’s Letter to Ralph de Diceto*, cannot at this distance of time be exactly ascertained; but it was probably in the year 1193, after he had returned from his visit to the King at *Vienna*; it being highly necessary to vindicate the character of his sovereign and friend, from being accessory to the murder of the *Marquis of Montferrat*, with which he was loudly charged in every court of Europe. And it was the more necessary to do it at this time, when an immense sum of money (100,000 marks) must be raised for the King’s ransom, from his already impoverished subjects. It seems from the Bishop’s Letter, that the *friendship* of the Dean of St. Paul’s was necessary on this occasion; and hence those suspicious words *de cujus dilectione plenum habemus experimentum*, &c., in which there seems to be an air of *mystery* scarcely compatible with that ingenuousness in which truth ever delights to appear in historic detail.

“*Brompton* has increased the absurdity and improbability of the whole business, by causing *Vetus de Monte* to conclude his Letter with ‘*Anno ab Alexandro Papa quinto!*’ for who can suppose, that the *Mohammedan* Sheikh, would date his proceedings by the succession of Roman Pontiffs, instead of the *Æra* of the *Seleucidæ*, or the years of the *Hijireh*? Indeed we could scarcely expect him to acknowledge the *former*, though this is a possible case: but the *latter* is uniformly employed by almost every *Mohammedan*.

“This most gross blunder, Rymer has copied, because he has copied *Brompton*; but the error is too palpable to have proceeded from the able and dexterous Longchamp, for the copy which he sent to *Ralph de Diceto*, is dated

‘Anno ab Alexandro, M. et D. et V. millesimo quingentesimo quinto.’ This restores the passage to *probability*; for as the *Æra of Alexander*, which is the same with that of the *Seleucidæ*, commenced an. ante Christ. 312; by adding this to the year 1193, the year in which *Richard* was in prison at Vienna, we have the sum of 1505, the date of the best copies of this *suspicious* Letter; for all circumstances of time, place, persons, dates, and internal evidence; taken together, leave it scarcely any pretensions to credibility.”

After this curious detail, Dr. Clarke adds,—

“Whatever His Majesty’s Commissioners may think of the authenticity of these Letters, the following points are, I hope, sufficiently proved.

“First, that Mr. Rymer inserted a variety of instruments in the *Fædera*, which had been printed in different Works long before his time.

“Secondly, that if he had possessed the *originals* of such curious and important articles, he surely would have quoted his authorities, and referred to the *places* where they were *deposited*; for this he has done in a great variety of cases, of much less consequence.

“Thirdly, that the instruments examined in the preceding pages were, in all probability, taken from the *printed works*, already specified.

“Fourthly, Hence may we not safely infer, that he *had not those originals*, and that he copied the instruments as stated above?”

From the preceding reasoning of Dr. Clarke it must appear, not only that a New Edition of the *Fædera* was wanted; but that it was not safe, entirely to trust to the

records of *Rymer*; for, though he unquestionably did much, yet by his want of rigid enquiry, he omitted to do all that even his time and circumstances allowed of; and that as truth is so important in all cases, and the perishable nature of those instruments in which so much of national record is connected, are thus exposed not only to the destructive hand of time, but also to disadvantageous circumstances and places, consequently there was no time to be lost in collecting, examining, arranging, and copying those Records, on which the History of England is founded.

In "A Dissertation on the Languages, Literature, and Manners of the Eastern Nations, by John Richardson, Esq., F. S. A." we find an account of this *Vetus de Monte*. He tells us that, "when *Hassan Sahali*, the founder of this dynasty, had become formidable, the Sultan *Melek Shah Jelaeddin*, Emir *ul omra* to the *Khalif* of *Bagdad*, sent an ambassador to require his submission. *Hassan*, without making any immediate reply, desired one of his attendants to poignard himself, and another to leap from the battlements of the tower: he was instantly obeyed: when turning to the ambassador, 'Seventy thousand are thus attentive to my commands. Let this be my answer.' These chiefs, from the devoted enthusiasm of their followers, became the terror of all the neighboring princes, whom they laid under contribution; for death was the general consequence of their displeasure: their subjects would assume any disguise, and penetrate into any place, fearless of the consequences, provided they could succeed in the murder they were sent to execute. From the name of *Hassan*, the founder of this dynasty, it is probable the word *assassin* may be derived.

"The murder of the *Marquis of Montferrat*, by two of those men, makes a great figure in the History of the

Crusades : they had disguised themselves like Christian monks, and stabbed him in the streets of Tyre, when returning from dining with the Bishop of Beauvais : they were immediately seized and put to the most excruciating torture, but they suffered death without making any confession. As our Richard I. was then at open variance with the Marquis, the suspicion of many of the princes of the Crusade, fell heavy upon him ; which reaching the ears of the *Old Man of the Mountain*, he addressed a letter to Leopold, Duke of Austria."

Such is the account which Richardson gives of this dynasty, and of *Vetus de Monte*.

Immediately after this last interesting Report, a note was sent to Dr. Clarke, by direction of his Majesty's Commissioners on the Public Records, requesting him to furnish the following particulars. First,

"Upon his preparations for a *Continuation*, and *Supplement* to Rymer, the Sub-Committee have expressed themselves to be well satisfied with those specimens of his progress which they have seen ; and as he has now been employed for a considerable time in making preparations for the work intrusted to him, it is desirable that he should shortly draw up a *narrative* to be laid before the Commissioners, containing an outline of the course he has pursued, and how far the result has hitherto enabled him to execute the purposes for which he has been employed ; and farther stating, what materials he has collected for giving an *introductory account* of the principle and mode according to which Rymer's original work has been executed, as to selection of articles, original sources, &c., and for laying down in such introductory account, the precise *scheme* and *heads* of the principal work which he has now to execute."

Secondly, "Dr. Clarke is farther desired, in the course

of his labors, to keep a separate account of what instruments he shall meet with, which may be proper to form a '*Supplement to the existing collections of Monastical Records,*' such as '*Dugdale's Monasticon,*' &c. noting also the relation which such Records may bear to other books upon the subject, such as '*Tanner's Notitia,*' &c."

In reply, Dr. Clarke elaborately enters into every branch of the subject; detailing his plan, and the reasons of it; together with the difficulties and time necessarily consumed in such rigid examinations; for, he adds "In forming these Collections, I have ever to the best of my ability, scrupulously attended to the *authenticity* of the articles I have transcribed:" and again, "It must be well known to H. M. Commissioners, that in such a work, whole hours must sometimes be wasted in endeavoring to make out a single *sentence*; ascertain a *date*, place, &c.; or recover a few almost obliterated signatures," &c. &c.

"In reference to the plan," proceeds Dr. Clarke, "Mr. Harley appears to have had an earnest desire to preserve our invaluable State Records; which he knew must perish in the lapse of time, if not prevented by means of the press: hence he proposed 'to print at the public expense, all the leagues, treaties, alliances, capitulations, and confederacies, which had at any time been made between the crown of England, and other kingdoms, princes, and states: intermixed with such instruments and papers of state, as either more immediately related to them, or were curious, and useful in illustrating English history.' And," continues Dr. Clarke "the obvious importance of this measure, recommended itself to general approbation; and the utility of it, as far as it has been executed, has been acknowledged, not only by the British nation, but by all Europe. That Rymer passed by many such instruments, the present Collections prove: and it

was to complete Mr. Harley's plan, and make up all deficiencies, that H. M. Commissioners on the Public Records of the kingdom, have proposed a '*Supplement*,' to what is published, that *all* such instruments may be inserted ; and also a '*Continuation*' formed on the same plan, to extend to the accession of his present Majesty."

"In May, 1809," Dr. Clarke farther remarks, "I took the liberty to propose the *expediency* and *necessity* of a *new edition* of the Fœdera, in which the collections now in hand, should be incorporated with the original work, and endeavored to support the recommendation by a variety of arguments: I am fully convinced by my subsequent experience, that the Fœdera stands in need of a thorough revision, and I once more beg leave to press the present adoption of the measure on H. M. Commissioners, as the only one that is likely fully to meet their wishes, and be ultimately creditable to the undertaking. The Fœdera is completely out of print ; but even if it were not, there are motives sufficient to justify the measure ; as under the direction of H. M. Commissioners, the work can now be made much more perfect, accurate, and useful, than it ever was before, even in its amended edition. The '*Continuation*' will come in as an integral part of the work, the '*Supplement*' be absorbed in the improvement of the original, and the Fœdera be at its STANDARD for ever ! Were I to repress the present recommendation of a *New Edition of the Fœdera*, I should not feel justified in my own mind, or think I was fulfilling the duty I owe to the trust reposed in me by the Right Honorable the Commissioners : I crave their indulgence, my only excuse being the concern I feel for the accomplishment and perfection of the work."

It now remains, as briefly as possible to notice the reception of Dr. Clarke's *recommendation*, and *proceedings*; expressed in the following Minutes.

“ At a Board of the Commissioners appointed by H. M. on the Public Records of the kingdom, holden at the house of the Right Hon. the Speaker of the House of Commons ; Dr. Clarke's General Report of the Proceedings carried on by order, and under the direction of the Board, relative to a Supplement and Continuation of Rymer's Fœdera, was read. And this Board being of opinion that the plan for executing this work is well and sufficiently settled, according to the method laid down, in the said Report ; and that the work when executed conformably thereto, will be of great utility and importance : ” Ordered—

“ That Dr. Clarke do forthwith prepare materials for a first volume of a New Edition of Rymer according to the said plan ; and that when the same shall be collected and arranged, with a descriptive Table of its contents ; the entire manuscript be submitted to the Commissioners for examination by them, before it is committed to the Press.

“ And that Dr. Clarke be also desired to propose a plan for carrying on the Continuation concurrently.”

The new edition of the Fœdera then immediately proceeded ; and in the following year there is another Report sent in to the Annual Board of Commissioners, stating the progress, and the difficulties in the execution of the work : but these it is scarcely possible to glance at, they were detailed under the heads of “ Unreferred Sources, whence many Instruments and State Papers were derived : many being copied with such reprehensible carelessness, as greatly to impair their authenticity ; and some so corrupted, that even conjectural criticism could not restore them to common sense and consistency. After laboring much at several of such,” adds Dr. C., “ which had they been correct, would have been of great importance ; and not being able to discover the originals, we have been obliged to throw them aside.”

In May 1811, Dr. Clarke went to Dublin in quest of Diplomatic or other State Papers. Upon his return, these were sent in by him as a Report of his proceedings and success ;—and Dr. Clarke adds,—

“ Having examined *all* the depositories of the Public Records, and after a general view of their contents, I feel obliged to state, that I think it is a most fortunate thing for the Records of Ireland, that a Record Commission has been established for that country ; as in a very few years, it is more than probable, many of the valuable materials contained in those places, would have been otherwise utterly ruined ; dispersion and destruction having already made rapid progress among these important documents ; and though the Commission has been but recently established, the good effects of it are every day becoming more observable. If the Hon. the Speaker could see the ruin, and desolation, the progress of which he has been the means of arresting among the Records of Ireland ; he would not be a little rejoiced. The Irish Chancellor is very attentive to the interests of the Irish Commission, and William Shaw Mason, Esq. Secretary, and many other gentlemen of learning and abilities, are laboriously and diligently employed to prosecute this desirable work ; and order is, already, through their talents and industry, beginning to arise out of confusion and destruction.”

To this Report is subjoined a list of the State Papers, Letters, &c., and other materials of importance, connected with the Fœdera, which this visit to the Sister Kingdom brought before Dr. Clarke's notice, and which were afterwards more fully examined : the Report states, that “ some of these State Papers were found in the libraries of private gentlemen ; owing probably to the long and distracting state of its troublous times. Every one must feel the importance of all such papers, letters, instruments, &c. &c.

which so entirely refer to state affairs, being collected and deposited in some national places of safety, where they may be kept carefully as matters of reference and national diplomatic wealth, to the latest periods of time."

This Irish Report is succeeded by one termed,—

"A Short Report of some Searches made in the several Colleges in the University of Cambridge."

This Report also has subjoined to it, a "List of the materials found in the different Libraries, Colleges, and Offices, bearing upon the great Work of the Fœdera," and also,—

"Gratefully acknowledges the kind attention and directions of many of the Professors, and other gentlemen, in aiding Dr. Clarke with their information, in reference to the object of his search, and the best mode of conducting it with success and promptitude."

"A Report, on the best Plan of Printing an improved Edition of the Fœdera," which immediately follows, is full of important matter; but too elaborate for our present purpose: we find this also was received, by the following extract:—

"At a Board of Commissioners, appointed by His Majesty, on the Public Records of the Kingdom, held at the house, &c.,—

"The Secretary having laid before the Board, a list of new articles proposed to be made in the New Edition of Rymer's Fœdera, together with Specimens of the different modes of printing this Work:

"Ordered, 'That the Specimens recommended by Dr. Clarke, as an improvement upon the Dutch Edition, and containing a larger quantity of the same sized letter-press in each page, be adopted.'"

In another Report sent in to His Majesty's Commission-

ers, Dr. Clarke recommends the insertion of "Many curious Letters of Queen Mary of Scotland." Also, he adds:—

"While I take it for granted that all the Original Plates, which have adorned the different Editions of the Fœdera, must be re-engraved; I submit to His Majesty's Commission, whether a few others might not be added, *i. e.* for the first volume.

"I. A Fac-Simile of the curious account '*De Navibus per Magnates Normanniæ provisus, pro passagio Ducis Wilhelmi in Angliam.*' The Original is in the Bodleian Library, and is evidently a MS. of that time, the Transactions of which it relates.

"II. The Charter of Battle Abbey; the very curious Original of which is in the Cotton Library.

"III. If the *Articulis*, (the *Foundation of Magna Charta*, the Original of which is also in the British Museum,) should be admitted into the New Edition, the Fac Simile of that Instrument might be added. But on this subject I shall crave the liberty of consulting occasionally His Majesty's Commissioners, and shall do nothing but by their positive orders."

These Fac Similes were introduced into the Work, together with several others; and also a selection of *Seals* to important Records, which are not less beautiful than they are interesting to the curious. These were all done under the superintendence of Dr. Clarke, as well as by his suggestion; and unquestionably add a yet more complete as well as valuable and gratifying feature to the Work itself.

The "*Magna Charta*" and "*Charta de Foresta*," and the modifications, explanations, and enlargements, which they underwent in various Reigns, with all the series of state Instruments to which they gave rise, are, in this Edition,

for the *first time*, carefully inserted from the Originals. How they came to be omitted in the preceding Editions, it is difficult to conjecture; while it is most evident that there are not any Instruments in the body of the whole Work, that came more directly under the description of those of which the Fædera ought to be composed.

To a sort of Treatise, or "*General Introduction to the Fædera*," containing a vast mass of important matter and curious detail, succeeds a long paper in reference to, and "*Observations upon Two Documents proposed to have been inserted in the new edition of the Fædera*." The first of these Documents and the most specious in its appearance, is the Charter said to have been granted by *William the Conqueror* to *Alan Fergent, Earl of Brittany*, of all the lands which belonged to *Edwyn, Earl of Mercia*.

The authenticity of this document allows at least of much argumentation *pro* and *con*, and in this manner Dr. Clarke has taken up and discussed the subject at considerable length, and with great ability: but though peculiarly interesting, from its curious detail, it also must be passed by here, as it cannot be partially transcribed. It may, however, be proper to say, that Dr. Clarke has answered every objection raised against its authenticity, both in comparatively ancient and modern times; and this answer the Commissioners have printed in their Reports.

The Second Document, styled *De Navibus*, of this disputable kind, is a curious account of the means afforded by the Norman nobility, to enable *William*, their Duke, to attempt the Conquest of England. This exists in a MS. evidently of the eleventh century, in the *Bodleian Library*, numbered among the MSS. in that Repository, 3632, and has the following title to the copies taken from it, which has been added in modern times,—"*De Navibus*

*per Magnates Normanniæ provisio pro passagio Ducis Willielmi in Angliam.*"

"In the same MS.," continues Dr. Clarke, "which contains '*De Navibus*,' there is another Document entitled '*Pacta Conventa inter Hen. I. Anglie, et Ludovicum Crassum Gallie regem*,' which contains their mutual agreement to take the Cross, and go to the assistance of the Holy Land; and the names and powers of the persons to whom each king, in his absence, was to confide the regency of his kingdom. This stands at least on as good ground as '*De Navibus*:' indeed, it has every semblance of authenticity, and should, in my opinion, enter into the body of the Work, if the reasons which have prevented the former from being inserted, may not be supposed to apply as powerfully to this. It is, however, a Document of some importance, and is fully entitled to accompany its former companion, should His Majesty's Commissioners think proper to order it to be printed as they have done the preceding.

"I shall, therefore, insert a faithful copy of it from the original, attested by the Rev. Bulkley Bandinel, Keeper of the Bodleian Library. I have only to remark that, the Convention between '*Lewis le Gros* and *Henry the First*,' must have been made some time between 1128 and 1135. After the former year there was no war between *Lewis* and *Henry*. Prior to that time wars were frequent.

"In 1127 *Henry* went over to *Normandy*, and on the Whitsuntide of the following year, married his daughter at *Rouen*, to *Geoffry Martel*, son of *Fulke*, Earl of *Anjou*. This year, 1128, he made a final treaty with *Lewis le Gros*, which terminated all wars between them to their respective deaths. The same year one *Hugh*, a Knight Templar, went to him in *Normandy*, from the Holy Land, to solicit supplies of men and money. The

king made him great presents, and by his recommendation the knight raised vast supplies both of men and money, in England and Scotland;—such as had not been made since the first crusade;—*Sax. Chron.* p. 233. It was probably this year that the '*Pacta*' was made between him and *Lewis*.

"*Henry* died at *St. Dennis le Forment*, near *Lyons*, Dec. 1, 1135. *Lewis le Gros* died at *Paris*, Aug. 1, 1137. Hence, this confederacy must have taken place before 1135, and not before 1128; probably, in this year, as before conjectured."

ADAM CLARKE."

*Millbrook, Lancashire, May 25, 1816.*

It has already been stated that, the health of Dr. Clarke had considerably suffered by his labors; nor can this be wondered at, when it is remembered that, in addition to frequent preachings, he was also engaged in writing and bringing his Commentary on the Old and New Testaments through the Press; and the correcting of the sheets of that work, and also the *revision* of the proof sheets of the *Fædera*, which of itself was a most laborious task, all these were necessarily calculated to drink up the strength and life of any individual; and it is certain that the health of Dr. Clarke was declining fast under such accumulated labors. The distance of his residence from the press, &c., and the seat of his government employment, made him not only long to close his labors in that department, but actuated him on three different occasions to send in his resignation to the "Board of His Majesty's Commissioners on the Public Records:" but these were severally refused. Finding, however, at last, that owing to his removal from London, which itself originated in the loss of his health, that he could not carry on the work

without many interruptions, his desire to retire from the Sub-Commission was accepted; and accordingly, at a Board of the Commission, bearing the date of the 24th day of March, 1819, we find the following:—

“ Resolved, That this Board, at the same time that it duly appreciates the meritorious services of Dr. Clarke on this Work hitherto, is of opinion that his *distant* residence from London, and other causes necessarily adverse to the *speedy* execution of it, render it expedient that this part in the future prosecution of it in the press, should be transferred to their Secretary, who is desired to proceed on the same accordingly.”

It will appear from this Minute of the Board of Commissioners, that we are now drawing towards the close of this part of Dr. Clarke's public life. Under the above Minute he has written:—

“ *N.B.*—I sent in my resignation of my Sub-Commissionship on the Public Records of the Kingdom, twice before; but His Majesty's Commissioners did not think proper to accept it till the present year. Almost all the operations under that Commission are now finally closed. I have acted under it, from March, 1808, till the date of the above Minute. For my character and conduct in the Work, see Lord *Colchester's* Letter to me, dated March 21st, of the present year, 1819.

ADAM CLARKE.”

It is but just here to transcribe the Letter of Lord Colchester, (late the Right Honorable Charles Abbot, Speaker of the House of Commons,) above alluded to,—

*Kidbrook, March 21, 1819.*

"DEAR SIR,

"I WILL not lose a day in assuring you that you have, and ever have had, through your long and successful labors under the Record Commission, my entire confidence and approbation : and on the immediate subject of your Letter of the 18th, I have the pleasure to communicate to you not only my own sentiments, but those of a very distinguished Member of the Commission, who was with me when your Letter arrived, and we are both satisfied, (as it was likely we should be,) with the complete refutation which you have given to the objections so irregularly introduced, and with so little foundation, in the proposed Preface to the Fourth Volume of the Statutes.\*

Believe me to be ever,

Dear Sir,

Most truly and faithfully Yours,

COLCHESTER."

Before this account be altogether closed, it would interest the Reader to know what were the feelings with which Dr. Clarke gave up this branch of his Public duties ; and, as he has himself recorded them, the MS. shall be transcribed just as it stands : thus,—

"AND here I register my thanks to God, the Fountain of wisdom and goodness, who has enabled me to conduct this most difficult and delicate Work for ten years, with credit to myself and satisfaction to His Majesty's Govern-

\* "This refers to some illiberal reflexions of Sir T. E. T., on that part of the Fœdera in which *Magna Charta*, and its various corresponding instruments, were published : an *imbelle telum*."

ment. During that time I have been required to solve many difficult questions, and illustrate many obscurities; in none of which have I ever failed, though the subjects were such as were by no means familiar to me, having had little of an antiquarian, and nothing of a forensic, education. I began the Work with extreme reluctance, and did every thing I could to avoid the employment; but was obliged to yield to the wishes of some persons high in power, who had in vain, for seven years, endeavored to find some person to undertake the task. The Work was to collect from all the archives of the United Kingdom, all authentic State Papers from the Conquest to the Accession of George III.; to arrange and illustrate them in frequent Reports to the Right Hon. His Majesty's Commissioners on the Public Records of the Kingdom, for the purpose of '*Completing and Continuing* that Collection of State Papers called RYMER'S FÆDERA,' of which I have carried nearly four volumes folio through the press. Many endeavored to carp at the Work, but their teeth were broken in their attempt to gnaw the file. I hope I may now take leave of the Work, and my conflicts with—

*Hic victor cæstus artemque repono.*

“To God only wise, be glory and dominion, by Christ Jesus, for ever and ever. Amen.

ADAM CLARKE.”

*Millbrook, March 30, 1819.*

## BOOK VIII.

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WE must now return to those other engagements which marked the past years, but which, not to interrupt a succinct account of the Record Commission, so far as Dr. Clarke was connected with it, have been passed by, because they would have interfered with the chronological order ; to which however we will now return.

It has been previously stated that, during the years 1806, 7, 8, Dr. Clarke regularly preached in all the different chapels in his then widely extended Circuit, besides engaging himself in much occasional pastoral labor, visiting the sick, comforting the afflicted, and exhorting the wayward not to turn aside from the holy commandment, once delivered to, and received by them: but these visits were always short, and ever to the purpose; for though no man could possess greater sociality of disposition, yet he never mingled with his simply pastoral calls, the general topics of the day.

In the discharge of the duties and of the obligations of such accumulated labor, it is not to be wondered that the health and strength of Dr. Clarke suffered much

injury. It was partly on this account, to gain some degree of rest, and partly to oblige his relative, Mr. Butterworth, and some intimate friends that, in the summer of 1808, he was induced to take upon him the *Librarianship* of the *Surry Institution*; it being urged that, "If he did not accept it, the selection of its Library would fall into the hands of persons less favorable to the propagation of true religion;" and as the Institution was intended to have been very extensive in its operations, the course it took in reference to religion, would consequently give a tone and character to its numerous readers, and the attendants on its different courses of lectures; and certainly Dr. Clarke's extensive knowledge of books, and acquaintance with general literature, well fitted him to form a selection of works for such an object. After much hesitation and entreaty, he yielded to the solicitations of his friends urged on the preceding grounds, and took upon himself the office and duties of principal Librarian of the Surry Institution; but he never felt at home in it; and, at the termination of a year, left it altogether, absolutely refusing to accept any remuneration whatever for his services. The Managers, however, as a mark of respect, constituted him Honorary Librarian during the whole of the existence of the Institution.

During the year he resided at the Surry Institution, he published "*A Narrative of the last Illness and Death of RICHARD PORSON, M.A., Professor of Greek, in the University of Cambridge. With a Fac Simile of an Ancient Greek Inscription, which was the Chief Subject of his last Literary Conversation.*"

This Pamphlet is not less interesting than it is curious. Dr. Clarke had previously been acquainted with that learned man, and a considerable kindness had existed between them, which, had life been spared, would in all

probability, have proved mutually beneficial : but death regards neither the learned nor the unlettered ; he is no respecter of persons, he has a commission against all, and sooner or later he takes it home into every bosom. And so it was with *Richard Porson*, than whom a more learned man has rarely appeared, or perhaps one less vain-glorious of his vast acquirements. Dr. Clarke had seen him a short time previously to his death, and on that occasion had taken place the conversation narrated in the Pamphlet, which originated in Dr. Clarke's shewing the Professor a stone in his possession containing an old Greek inscription.

Immediately connected with this subject is the following Letter, addressed to Dr. Clarke, from the late Mr. Charles Butler :—

“DEAR SIR,

“I UNDERSTAND you are very desirous of finding a mathematical problem, said to have been in Mr. Porson's pocket when he was taken ill ; I send you one in his hand-writing, which I think has a chance of being the problem you wish to have.

“Some short time ago I met him in company with an eminent algebraist ; and the conversation turning on algebra, Mr. Porson took from his pocket-book a problem, which that gentleman thought ingeniously contrived ; and in the course of our conversation he mentioned to me that Mr. Porson was profoundly versed in algebra.

“One of us suggested to Mr. Porson a New Edition of *Diophantus*, and he seemed to relish the proposal.

“Soon after he called upon me, and I begged him to write down the problem, which he did, and I enclose it.

“Once after that time I saw him, and I recollect that the conversation turning on the ‘Heavenly Witnesses,’ he

said, 'the argument in their favor from the confession delivered by the African clergy to Hunneric, King of the Goths, remained to be cleared up.'

I am, dear Sir,  
 With the greatest respect,  
 Your most obedient humble servant,  
 CHARLES BUTLER."

*Lincoln's Inn, October 12, 1808.*

At the close of this year, Dr. Clarke was consulted by *Sir William Forbes* respecting the purchase of the private papers of *Sir Andrew Mitchell*, late Ambassador from the Court of England to the Court of *Prussia*; and he wisely supposed that papers embracing so eventful a period, and forming so important a feature in the history of Europe, as the seven years' war of Frederick the Great, of Prussia, ought not to be lost to the public, or scattered in private libraries. Dr. Clarke accordingly applied to the Speaker of the House of Commons respecting the papers in question, to which he returned the following note:—

"THE Speaker returns many thanks to Dr. Clarke for his obliging communication of the offer made by *Sir William Forbes*, respecting *Sir Andrew Mitchell's* papers.

"It does not at present appear to the Speaker that this purchase belongs to the purposes for which the Record Commission was issued: but he is much inclined to think that the papers ought to be lodged in the *British Museum*, if the terms could be agreed upon, and if the funds of that Trust should be adequate. He requests that Dr. Clarke will allow him a few days for enquiring what probability there may be for accomplishing that object."

*Rottingdean, Brighton, Oct. 3, 1808.*

Shortly after this, Dr. Clarke entered upon the negotiation for the papers, with the three trustees of the Cottonian Library at the British Museum, who ultimately purchased them for £400; and Dr. Clarke took them himself in a coach to the *British Museum*, where he delivered them into the hands of Mr. *Planta*, keeper of that library, where they remain sealed up, according to usual agreement in such cases, for 30 years; in order that no individuals, nor states, may be injuriously involved in the secrets of those transactions, which the *Mitchell Papers* may one day bring to light.

After the termination of the negotiation, *Sir William Forbes* enquired of Dr. Clarke's friend, *Dr. Robert Eden Scott*, what compensation he should make to Dr. Clarke for his trouble; but was told, he was above receiving remuneration for acts of that kind: but that if he had any old book, he might present it in token of his sense of obligation. *Sir William Forbes* accordingly sent Dr. Clarke a copy of the "*Nova Reperta Inscriptionum Antiquarum*;" on the fly-leaf of which is the following Inscription in *Sir William Forbes'* hand-writing:—

*Fintray-House, May 24, 1810.*

"SIR WILLIAM FORBES requests that Dr. Clarke will accept of this book as a mark of regard."

Underneath this Inscription is the following Note, by Dr. Clarke himself.

"THE Diplomatic Papers of *Sir Andrew Mitchell*, who was Plenipotentiary at the Court of *Berlin*, during the seven years' war, became the property of *Sir William Forbes*, on whose part I negociated a bargain with the Trustees of the *British Museum*, and sold those papers

for £400. Thus I had a double pleasure,—that of serving a Friend, and that of depositing in a place of safety, within reach of the public, a Collection of Papers which cast much light on the affairs of that very eventful period.

ADAM CLARKE."

The following Letter, addressed by Dr. Clarke, to the late excellent Henry Thornton, Esq., M. P., will evince the kind interest which he ever felt for his friends and the cause of literature. It runs thus,—

"SIR,

"A LITERARY acquaintance of mine, Mr. John Jones, is a candidate for the office of Principal Librarian in the *London Institution*, vacant by the death of the late Mr. Professor Porson. As a Proprietor in that Institution, and a hearty well-wisher to sound literature, I most ardently wish that the place of the late Librarian may be respectably filled ; and I must say there is not one in the whole circle of my literary acquaintance so well qualified to discharge that office as Mr. Jones : he is not only a general thorough scholar, but he excels particularly in his profound knowledge of the *Greek* tongue, and his extensive acquaintance with Biblical criticism. He has published several things which occupy a respectable place in the annals of literature.

"Should it be in your way, Sir, to forward the application of this gentleman, I have no doubt you would thereby promote the interests of the Institution ; nor would the office of that eminent man, lately removed, be disgraced either in literature, or assiduity, by the present Candidate.

"Pardon me, Sir, for presuming, on so slight an acquaintance, to request your suffrages in behalf of Mr.

Jones : a simple desire to serve the Institution, and to bring forth into more extensive action the learning and talents of no ordinary man, is my only motive. As far as it may be deemed proper, I would just say, '*Scribe tui gregis hunc, fortem crede bonumque.*'

I am, Sir,

With great respect,

Your humble servant,

ADAM CLARKE."

*Surry Institution, Sept. 28, 1808.*

The gentleman referred to in the preceding Letter, was the late Mr. John Jones, son-in-law to Dr. Rees ; both gentlemen well known in the republic of literature.

The following Letter from the Rev. Dr. *Buchanan*, is another evidence among many others, that Dr. Clarke was neither illiberal of his time, nor in his sentiments, in reference to religious matters.

"REVEREND, AND VERY DEAR SIR,

"A CONSIDERABLE time ago, I had the pleasure of your valuable Letter informing me of what Mr. Brunton had written to you respecting the translation of the Scriptures into *Turkish*.

"As none of the members of our Society know any thing of that language, we were happy to find that he had written to you ; and the opinion which you express of his qualifications for the important work in which he is engaged, affords us the greatest satisfaction.

"When I laid your Letter before the Directors, they desired me to assure you that they are much gratified by the interest which you take in the success of our Mission, and are deeply sensible of the importance of the services which you have rendered it.

“Owing to the unhappy differences existing between this Country and Russia, we have had no letters from *Karass* since the month of June: Mr. Brunton had been seized with a bad fever very soon after he wrote to you, and for some time his life was despaired of; but, blessed be God, who heard the many prayers put up for his recovery, and has spared a life so truly valuable. The types and paper had reached *Sarepta*, and I hope, have long e’er this arrived at *Karass*. I have heard nothing of the second parcel which you had the goodness to procure for our Missionaries; but I trust that, through the favor of Providence, it also will reach them in safety. With fervent wishes for your health, comfort, and success, in the various and important labors in which you are engaged,

I remain, with much respect and esteem,

Rev. and Dear Sir, your’s most faithfully,

WALTER BUCHANAN.”

*Edinburgh, Oct. 1st, 1808.*

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IN the commencement of the year 1809, Dr. Clarke received the following Letter from his venerable friend, the late Rev. *James Creighton*, who had been for many years a personal friend of Mr. Wesley’s, and a clergyman of the Church of England: he was a man well known for his learning, as well as for his piety; and between himself and Dr. Clarke, there subsisted a strong attachment to the hour of his death; the Letter referred to is as follows:—

“ MY DEAR FRIEND,

“ PERHAPS I ought to make an apology for the little Poem I now send you : I have often intended to have read it to you, but your time was generally so occupied that no opportunity offered ; therefore, finding the little remains of my candle burning dim in the socket, I thought I would print a few copies just to circulate among some of your particular friends and mine, which you and they may keep as a little memorial of me, when I am gone hence.

“ I have scarcely been out of my room for upwards of three weeks past, except on the Sabbath, and then I am the more exposed : I am endeavoring to weather out the last storms of life, hoping, ere long, to gain the port at last. I have had a pretty rough passage of it, all the way ; but I am fully convinced that it was best so, and that the repose will be the sweeter when we get to the Haven, where we would be.

“ Oh what is death ? 'tis life's last shore,  
Where vanities are vain no more ;  
Where all pursuits their goal obtain,  
And life is all retouch'd again.”

“ Though you have doubtless thought often and seriously about death, yet when you come to stand in my circumstances, you will probably see and feel in a different manner from what you have ever done. I bless God, I have no fear, nor gloomy thought about me, yet it is not what some call ecstasy or triumph : my general experience has been a calm internal peace, with a firm reliance on the promises of God, through the merits of the atoning blood. I have, indeed, at times experienced something of what is expressed in those lines—

“ So many wond’rous gleams of light,  
 And gentle ardours from above,  
 Have made me sit like seraph bright,  
 Some moments on a throne of love !

“ Let me have a few lines from you sometimes, whilst I am here. My true sympathising friends are scattered far from me in distant lands. Let me know what you are doing, and about to do : work while it is day, and remember there is an evening before night, when little can be done ! Farewell : to God’s gracious mercy and protection I commit you, and your’s,

And am,  
 Ever your’s affectionately,  
 JAMES CREIGHTON.”

*Jan. 14, 1809.*

Dr. Clarke’s children were, at the period we are now speaking of, all from home, mostly at school ; but he wrote frequently to them, and affectionately exhorted and encouraged them to prosecute their different studies. Of this description of Letter is the following, addressed to his second daughter, dated,

*London, July 4, 1809.*

“ ‘ WILL not my dear Father write a Letter to poor Eliza ?’ So I think I heard Mother read, from a Letter lately received from Trowbridge, to which question I reply,

“ MY DEAR ELIZA, .

“ I will cheerfully write to you such a Letter as my circumstances will admit, and will assure you that if I should be entirely silent, it would be no proof of my want of affection for you, as I love you with as much sincerity and warmth, as any Father should love his child. It

has often given me great pleasure to reflect, that though you are not under our eye, you are under that of an affectionate grandmother and aunt, who will supply our lack of service: repay their kindness by gratitude and obedience: learn all you can, for *youth* is the time, and the time *alone* in which learning can be attained. I find that I can now remember very little but what I learned when I was young. I have, it is true, acquired many things since, but it has been with great labor and difficulty; and I find I cannot retain them, as I can those things which I gained in my youth: had I not got rudiments and principles in the beginning, I should certainly have made but little out in life, and it is often now a source of regret to me that I did not employ that time as I might have done, at least, to the extent that my circumstances admitted: but, for my comparative non-improvement, I can make this apology,—my opportunities were not of the most favorable kind; for I was left to explore my way nearly alone, and was never informed how I might make the best use of the understanding God had given me: I have felt this defect in my own education so distressingly, that I was determined my own children should not have to complain on the same ground, and therefore we have endeavored to give yourself and your brothers and sisters all the advantages in our power; if you improve them so as to grow wise and good we shall praise God for you, and rejoice that by suffering some privations ourselves, we have been enabled to afford you the means of obtaining useful knowledge, and the fear and love of God.

“I hope to pay you a visit, probably in the course of a few days; I shall rejoice to see you both in health, growing in stature, improved in your learning, and fearing God; without the latter, all the rest are not worth a rush.

"With heartiest love to your grandmother, and aunts  
Bishop and Butterworth, and your sister,

I am, my dear Eliza,

Your affectionate Father,

ADAM CLARKE."

Among Dr. Clarke's papers there is found during this year a Note of enquiry from Mr. Charles Butler. It is as follows :—

*Lincoln's Inn, July 31, 1809.*

"DEAR SIR,

"I REGRET much that it is so long since I had the pleasure of seeing you : I now take the liberty of troubling you on two subjects.

"A gentleman has furnished me with the following extract :—'*Jesuitæ vero, qui se maximè nobis opponunt, aut necandi, aut si hoc commode fieri non potest, ejiciendi, aut certè mendaciis et calumniis opprimendi sunt.*'—CALVIN. apud Becan. T. 1. opus 17. Aphor. 15. De modo propagandi Calvinism.

"I very much wish, for the satisfaction of my friend, to know whether such a passage really exists in the Works of *John Calvin*, but for myself I am perfectly satisfied it does not. If the reference is to *Calvin's Institutions*, the passage may be easily found. If it is to the Work of *Becanus*, which I suppose it is, the passage may be found with equal ease. I suppose it is only a hearsay story committed to paper by ——. If that is the case, it certainly does not deserve the slightest degree of credit.

"As you sometimes go to the *British Museum*, I wish you would consult the Works of *Becanus*, and let me

know the result. If you have the *Life of Madame Guion*, I shall be greatly obliged to you to lend it me, and I will take great care to return it.

With the greatest respect,

I have the honor to be,

Your most obedient humble servant,

CHARLES BUTLER."

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It appears that early in the year 1810, Dr. Clarke published a "*Prospectus of his intended Edition of the Old and New Testaments, with Notes.*" This had called forth rather a hasty attack by the late Rev. T. Scott, in the "*Christian Observer*," respecting Dr. Clarke's opinion that the "*Septuagint was the Version to which our blessed Lord, and his Apostles, had constant recourse, and from which they made all their quotations.*"

To these remarks of Mr. T. Scott, Dr. Clarke replied in a Letter to the Editor of the "*Christian Observer*," dated May 26, 1810. To which, if the Reader please, he can refer, for Dr. Clarke's arguments on this very interesting point.

It is not a matter of surprise that Dr. Clarke, who was himself so great a biblical scholar, should feel the extreme importance and desirableness of obtaining a new edition of the London Polyglott Bible; this subject had long pressed itself upon his consideration and wishes: he spoke respecting it with deep solicitude to many of his literary friends, and particularly to that eminent, excellent, and learned man, the Rev. *Josiah Pratt*, who assisted him in digesting plans for carrying it into effect; they spared no exertion which

it was within their power to make, in order that the subject might have all the consideration which its importance and value merited, and the arduous nature of the undertaking required. To this end they conjointly drew up a plan, in which they embodied their views on the subject; and having communicated them to a few literary friends, a meeting was appointed to take place at the house of Lord *Teignmouth*, in Portman Square, which was attended by his Lordship himself, Dr. *Burgess*, then Bishop of *St. David's*, Dr. *Williams*, of *Rotherham*, Mr. Professor *Shakespeare*, Archdeacon *Wrangham*, the Rev. *Josiah Pratt*, and Dr. *Adam Clarke*. After variously discussing the plan, arranging the proportions of space on the page, which each original Text would require, a Specimen Sheet was proposed, which Dr. Clarke undertook to furnish in royal folio, and reduced also to an octavo size for the greater convenience of distribution. These were to be sent to the great men of the nation. Lord *Teignmouth* undertook to forward one to each Lay Lord: the Bishop of *St. David's* promised to furnish one to every Lord Spiritual; and Dr. A. Clarke, through the Right Honorable the Speaker, to put one into the hands of the different Members of His Majesty's Government. The Plan was accordingly printed, and distributed; and, at Dr. Clarke's suggestion, the Bishops of the land were to be requested to patronize and preside over the work, having the appointment of all the scholars who should be employed in carrying forward this great undertaking. The Tract itself was entitled, "A Plan and Specimen of *Biblia Polyglotta Britannica*, or an enlarged and improved edition of the *London Polyglott Bible*, with *Castell's Heptaglott Lexicon*."

In this curious Tract drawn up by Dr. Clarke and Mr. Pratt, they insisted on "the importance of Polyglott

editions of the Scriptures, serving as secure repositories of the most pure copies of the original Texts, and ancient Versions, which can be formed from all the accessible sources of criticism at the respective periods of their publication, forming, in consequence, *standard texts*, which are followed in smaller editions; and also exhibiting the Texts and Versions in such order and connection, as to supply the best means of interpreting the Scriptures."

They also proceed to observe that, "the *Biblia Polyglotta*, and *Lexicon Heptaglotton*, has continued a monument of the erudition and munificence of the British nation for *one hundred and fifty years*; no other state having attempted, since its publication, any improvement on its plans or execution."

"A new race of scholars," says Dr. Clarke, "has however sprung up in this interval, and opened and freely used new sources of sacred criticism. Invaluable copies of the originals and Versions have been discovered and diligently collated, while some ancient Versions, not before known to exist, have been brought to light, and these other means of correcting and illustrating the sacred Text have been applied to this purpose on sound and discriminating principles of criticism. 'It now remains,' continues the pamphlet, 'for the united British empire to answer the wishes of scholars throughout Europe, and to confirm and perpetuate its former literary claims on their gratitude, by *republishing* the *Polyglott Bible*, in a manner worthy of the national munificence, and the present matured state of Biblical learning.'"

But however sound and cogent the reasonings in these observations, the undertaking then proved too vast to meet with adequate support, though these gentlemen earnestly and diligently labored for its accomplishment; nor did it

require all the degree of Biblical lore which they possessed, to see and feel the importance of its execution : many intelligent private individuals felt it also, and took great interest in the undertaking.

The concluding observations of the Tract are not less weighty on this subject : they are these,—

“In such an undertaking, besides the additions which may be made to the *London Polyglott*, and the correction of the Texts and Versions from all the authorities hitherto discovered, the Latin translations of the ancient Versions, well known to be very faulty, and often to have misled students, must be entirely revised, and the arrangement of the whole may be so much improved as to exhibit on a single opening of the book, all matters connected with the Texts, Versions, and Various Readings of any passage, instead of having to turn for them to different volumes, as is the case in preceding Polyglotts.”

Thus all appeared to the high and sanguine hopes of Dr. Clarke, and his friend the Rev. Josiah Pratt, in a fair train for a successful issue. Some of the Lords Spiritual and Temporal entered warmly into the project, and Dr. Clarke, and Mr. Pratt corresponded with different learned men on the Continent to induce them to help forward the Work by their learning and talents, engaging them to promise to undertake different departments in the execution of the whole : and, to their honor be it spoken, several private gentlemen\* offered most munificently to come forward with their pecuniary aid in order to bring about a work, not only of such magnitude, but also of such high importance, and literary and national honor. But alas ! after all that was hoped, after all that

\* Amongst these was the late JOSEPH BUTTERWORTH, Esq., who most liberally promised £500. as a gift toward the expenses of the first volume.

was actually done, there existed too much hebitude in the intellectual constitution of some who ought to have felt more ; and too much carelessness in others, to bring such a laborious and mighty project forward ; had they toiled at the wheels more diligently, as well as looked to the *Hercules* who could have helped them ; and had they not been too supine to call upon him, the ponderous waggon would not have remained now in the road ; not, however, exactly where it was found : for, in defiance of all difficulties, it was urged a few paces onward ; and it is still hoped that the necessity of the Work, to the vital interests of pure Biblical learning, may be so felt that the project may yet be ultimately carried into effect.

The Specimen for the adjustment of the different Texts with which this Tract is concluded, appears happily adapted for the purposes of distinctness and ease in the consulting.

Considering the scarcity and the exceedingly high price of the London Polyglott, it is a wonder it should not be more generally and strongly urged by all students, especially Biblical ones, upon the serious attention of the public in general. Were our Lords Spiritual to enter heartily into the subject, and represent it in its true and striking character of Biblical importance, as well as national grandeur, to His Majesty, there is little question that he would grant a *Regium Donum* for its accomplishment : the British public also would no doubt come forward, and thus, by their voluntary contributions, bring stones towards the building ; and by the mass of learning, not only on our bench, in our Universities, but within our realm, and at all events within the sphere of British influence ; this vast and highly important undertaking might be brought to a favorable issue, and the glory of its accomplishment

would prove a brighter and more enduring wreath of glory round the head of royalty, than almost any other with which it could be surrounded.

Some years after this first effort to get the London Polyglott reprinted, Dr. Clarke made another attempt to revive the scheme; but the project again fell asleep:—"none of the men of might found their hands," and, between the Lords Spiritual and Temporal, the Work was again thrown into oblivion.

The following Letter evinces the interest Lord Teignmouth took in the project of a new and improved edition of the London Polyglott, as well as testifies the amiable qualities of his heart. It is dated,

June 6, 1810.

"DEAR SIR,

"I am very sorry that I happened to be absent for half an hour when your son called upon me; the more so, because I have been almost constantly at home since the 25th of last month, and the greatest part of that time by the bedside of Lady Teignmouth, who was most dangerously indisposed: it has pleased God to bless the means for her recovery, and my mind being thus relieved, I shall now be able to attend to other matters.

"It did not occur to me from a perusal of Mr. Pratt's note, that you wished my opinion respecting the plan and specimen for the New Polyglott: I might have misunderstood it, as I perused the note when I was in no situation to attend to any thing but Lady Teignmouth: I will keep the Plan till to-morrow as your son is not here, for the purpose of consulting the *Bishop of St. David's*; for my own part, I can only say, that I entirely approve of it.

" You overrate my ability to forward this great work, I fear ; it has my good will, and shall have as much assistance as I can give it.

I am,

Your very sincere,  
TEIGNMOUTH"

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[*From the Same.*]

June 7.

" DEAR SIR,

" I HAVE the pleasure to return the prospectus which in the opinion of the Bishop of St. David's, as well as my own, exhibits the plan of the intended publication in a very clear and intelligible form : his Lordship has mentioned the subject to the Bishops of *Durham* and *Carlisle*, who were very willing to be considered approvers of the work, and members of a committee. I will endeavor to procure the names of two or three other Bishops, and with these we may, for I lament delay, go to work with the Lay Lords.

I am, my dear Sir,

Your sincere humble servant,  
TEIGNMOUTH."

BEFORE dismissing for the present the subject of the Polyglott Bible, it will not be uninteresting to the Reader to learn the manner, as once narrated by Dr. Clarke, in which those learned men, Dr. Kennicott, and De Rossi, collated their different Hebrew MSS. They got an ignorant boy, and taught him the *Hebrew Alphabet*, and nothing more of the language ; and thus by his naming letter by letter,

did these great men laboriously go through their numerous collations: the boy could not misal a word, for he knew not the sound, but only the letters of which each word was composed: the plan was sufficiently laborious—but it was a safe one, and in such a cause labor had its full reward, and after-generations the benefit of their patient and successful industry.

We are now arrived at that period of time, when the first part of Dr. Clarke's Commentary on the Sacred Writings was published, under the title—

*The Holy Bible, containing the Old and New Testaments: the Text carefully printed from the most correct copies of the present Authorized Translation; including the Marginal Readings, and Parallel Texts. With a Commentary and Critical Notes; designed as a help to a better understanding of the Sacred Writings.*

The General Preface to this Work, is dated *London, July 2nd, 1810.*

The Work itself has been too long before the world, for it not to have judged of its merits long ago; nor at any rate, is this a place to discuss its elaborate design or its execution: that it was a most laborious work, involving immense research, extensive knowledge of the languages in which the Sacred Writings were themselves written; great oriental scholarship, to bear upon the proper explanation of many passages and references; and besides all these, extensive general knowledge, both Biblical and Literary—a clear understanding, a sound judgment, and an invincible degree of persevering labor, is amply testified on the slightest examination of its plan; and that Dr. Clarke possessed all these requisites in a super-eminent degree, is evidenced by the execution of the work itself. Almost immediately upon its publication, he sent a copy of his

Notes on Genesis, to the Right Hon. Charles Abbot, Speaker of the House of Commons, accompanied by the following Letter.

Sept. 14th, 1810.

“ SIR,

“ PERMIT me to present you with the accompanying vol. which contains a History of the World, and of the Church, for upwards of 2400 years from the foundation of both. So ancient a Record, drawn up more than 3000 years ago, in a language no longer vernacular, must necessarily be in many respects obscure, especially to a people, whose customs and manners, as well as their language, were ever dissimilar from those of that nation, to which this Sacred Book was originally given. Convinced of the necessity of properly understanding a work containing the first discovery the Supreme Being thought proper to make of Himself, and of his ways, to mankind, I endeavored to acquaint myself with the Original Text, and wrote down from time to time, such illustrations of occurring difficulties, as presented themselves to my view. In process of time, these accumulated to the size in which they now present themselves to the public, a circumstance that would probably never have taken place, had not Mr. *Butterworth*, who has been my unsolicited *Mecænas* in this business, by repeated importunities at last constrained me to commit them to the press.

“ From your character, Sir, as a friend to every institution, whether sacred or civil, that has the best interests of man for its object, I am led to hope that this work will not be an unacceptable present. The Text, after long and close examination, I am persuaded is a Revelation from God, and every way worthy of His wisdom, justice, and mercy. The Notes, I hope, contain nothing contrary to

good common sense ; and I am sure they are in perfect consonance with the Doctrines of the Church of England, and the Constitution of Great Britain ; the first of which I most conscientiously acknowledge as constituting the true Christian Creed ; and the second, as comprehending a code of the wisest, most just, and impartial laws, which man ever received, or by which any nation has ever yet been governed. Both these subjects, when any opportunity has presented itself in the course of my work, I have rejoiced to present to my Readers, in their own light, in order to excite their gratitude for such inestimable favors, and to lead them to prove this by a conformity of their lives to the Doctrines in their Creed, and a conscientious obedience to the laws of their country.

“ Praying that the Everlasting God may have your invaluable life always in His holy keeping.

I am, Sir,

Your much obliged humble servant,

ADAM CLARKE.”

To this Letter, the Right Hon. the Speaker returned the following answer :—

*Kidbrook, Sept. 15th, 1810.*

“ SIR,

“ I AM much obliged to you for the Book which you have done me the honor of sending to me, and it is without surprise that I receive from your hands a work so learned and laborious as this appears to be, upon the first view of its contents.

“ Although your unwearied exertions in the discharge of every duty which you undertake, would lead me to hope that they may be able to accomplish even this great work,

in addition to your other engagements ; yet I cannot but be in some degree apprehensive that the progress of our Historical Collection of National Records, will be necessarily retarded by so formidable a competitor, whose claims upon your time will not be easily satisfied.

“Most heartily wishing you all the blessings of health and strength, requisite for the prosecution and accomplishment of your various and valuable labors.

I am, with the sincerest respect,

Ever, Sir, your faithful servant,

CHARLES ABBOT.”

That Mr. Butterworth himself rejoiced in having had it in his power to forward the undertaking, will appear from the following note, written by him to Dr. Clarke, on the publication of *Genesis*.

Sept. 10th, 1810.

“ MY VERY DEAR BROTHER,

“ I AT length send you a perfected copy of the first part of your Commentary : I rejoice at its appearance : may you live long enough to finish a Second Edition of the whole. From the general desire expressed to read your Comment, I trust that the Sacred Volume will be more studied than ever : we have already many Dissenters who have become Subscribers, and all seem rejoiced at the privilege of being such, and in the prospect of the benefit and gratification they expect to derive from reading your Notes. I thank God from the bottom of my soul, that he has enabled me to help you in this most glorious work, and I only wish to see yourself, and your blessed family, comfortably situated, that you may go on with it pleasantly to your own feelings.

"I conceive that the generality of our Commentators are Divines only, and have but little knowledge of Natural Philosophy and Science in general, which greatly serves in the illustration of the Sacred Text.

"I have no doubt, that all your learning and researches after Truth, will effectually serve this noble work: had you only written the Preface, this alone would have been a blessing to mankind, by assisting future Theologians in acquainting themselves with Biblical knowledge; and I am sure your Comment on the Book of *Genesis* will do great good.

"I consider it a high honor to have ushered this harbinger of glad tidings into the world, and I trust it will be an eternal blessing to future generations.

"May the Great God, whose you are, and whom you serve, bless you a thousand-fold in your work.

I ever am, my very dear brother,

Your's most affectionately,

JOSEPH BUTTERWORTH."

Dr. Clarke also presented a copy of his Commentary on *Genesis*, to Lord *Teignmouth*, accompanied by the following note :—

Sept. 14th, 1810.

"MY GOOD LORD,

"It will add to the obligations under which your Lordship's kindness has often laid me, if you will have the goodness to accept a copy of my Notes on the book of *Genesis*, which I herewith have the honor to transmit. I have labored much to make the work what it should be,—a Comment worthy of such a text: that I have often failed, has been the subject of frequent regrets: that I have some-

times succeeded, and that your Lordship and other enlightened readers will discern this, is a hope which I would gladly indulge. To be favored with any hints from your Lordship for the improvement of the remainder of the work, when you shall have had time to look over this part, will be esteemed a singular favor. I have anxiously endeavored to ascertain the true meaning of my Text in every place, and I hope have steered perfectly clear of all religious controversies, even while undisguisedly supporting my own views of Divine Truth ; and I farther hope that, no description of Christians will find themselves in any respect aggrieved by my work.

“ I have never written on Polemic Divinity, and I abhor all religious contentions. I have lived forty-six years in peace with mankind, not without serious endeavors in my little way to do them good ; and I trust through the mercy of God, to die in the same spirit. Wishing your Lordship and family the choicest blessings of Heaven,

I am, my good Lord,  
Your Lordship's obedient and grateful  
Humble servant,  
ADAM CLARKE.”

To this note, his Lordship sent the following reply :—

“ DEAR SIR,

“ ON my arrival in town on Friday evening, I had the pleasure of receiving your present, and although I have as yet had but little time to spare, I could not resist the temptation of perusing the ‘ General Preface ’ to the Book of Genesis : it has afforded me gratification and instruction, and I trust to derive both in a greater degree from a perusal of the whole work : I had long ago given

my name to Mr. Butterworth as a subscriber to the work.

“ With the sincerest wishes for your health to enable you to complete your useful labors, and praying the blessing of God upon them,

I am, dear Sir,

Your sincere humble servant,

TEIGNMOUTH.”

*Portman Square, Sept. 22, 1810.*

Although Dr. Clarke was thus busily engaged in the prosecution of his Government Work, and his Commentary, he did not forget or neglect the interests of the British and Foreign Bible Society, as appears from the following Letter; which, though addressed to the Rev. John Owen for the benefit of that Institution, is still in itself of too general utility to be confined solely to its original destination.

*October, 1810.*

“ DEAR SIR,

“ As it appeared to be the wish of the Committee at their last meeting, to provide the Translators in India with such a Library as might be essentially requisite for a due performance of their work; and being desired to look out for those works which they particularly request; I have turned my attention fully to the subject, and on the maturest deliberation recommend the following Works as being indispensably necessary.

#### I.—CRITICAL EDITIONS OF THE SACRED WRITINGS.

*Walton's Polyglott.*

*Kennicott's Bible.*

*De Rossi's* Var. Lect. in Ken.  
*Houbigant's* Bible.  
*Grabe's* Septuagint.  
*Bos's* Septuagint.  
*Mill's* Greek Test.  
*Wetstein's* ditto.  
*Griesbach's* ditto. Genuine Edition.  
*White's* Syr. Gosp.  
*Codex Bezae*, and *Codex Alexandrinus*.

## II.—HEBREW, &c. LEXICONS.

*Castell's* Heptaglott, (with the Polyglott.)  
*Buxtorf's* Lexicon, Heb., Chald., &c.  
*Taylor's* Heb. Concord.  
*Stockius's* Clavis.  
*Parkhurst's* Lexicon.  
*Noldius* on the Hebrew Particles.  
*Calasio's* Concordance.

## III.—GREEK LEXICONS, GENERAL AND PARTICULAR.

*Tromm's* Concord. to the Septuagint.  
*Schmid's* Concord. to the Greek Testament.  
*Schleusner's* ditto to ditto.  
*Scapula's* Lexicon, Elzevir Edition.

## IV.—LEXICONS FOR THE ORIENTAL LANGUAGES.

*Meninski's Thesaurus.*

*Goliuz's Arabic Lexicon.*

*Wilmet's ditto.*

*Richardson's Arab. and Pers. ditto.*

## V.—GENERAL DICTIONARIES.

*Suicer's Thesaurus.*

*Ainsworth's Latin Dictionary.*

*Calmet's Dictionary to the Bible.*

*Johnson's Dictionary.*

*Cruden's Concordance.*

*Encyclopædia Britannica.*

## VI.—WORKS CHIEFLY OF VERBAL CRITICISM.

*Critici Sacri.*

*Kypke's Observations in Nov. Test.*

*Krebs's ditto.*

*Raphelius's ditto.*

VII.—GREEK HISTORIANS WHO HAVE TREATED OF THE  
AFFAIRS OF THE EGYPTIANS, HEBREWS, &c.

*Herodotus.*

*Diodorus Siculus.*

VOL. II.

Q

*Josephus.*

*Philo Judæus.*

*Eusebius*, and the Greek Ecclesiastical Historians ; the best Collection, by *Reading*.

#### VIII.—CRITICAL WORKS ON THE CHRONOLOGY, NATURAL HISTORY, &c. OF THE BIBLE.

*Bochart's* Hierozoicon, Canaan, and Works in general.

*Scheuchzer's* Physica Sacra.

*Ancient Universal History.*

*Usher's* Annals.

*Dr. Hale's* Analysis of Scripture Chronology.

#### IX.—MISCELLANIES.

*Montfaucon's* Hexapla.

*Cottelerius's* Collection of Fathers.

*Hyde*, De Religione Veterum Persarum.

Ditto, Syntagma Dissertat.

*Michaelis' Lectures*, by *Dr. Marsh*.

“ The above Works are such as must come into every question of *general* sacred criticism. They are not the Works of Sects or Parties, nor are they constructed so as to favor any particular religious opinion, rite, &c., and are, therefore, such as the British and Foreign Bible Society, may provide for their translators in India, in perfect consistency with their original constitution. And it is in reference to *this point*, that under the VIth class, I have recommended the *Critici Sacri*, instead of the *Synops. Critic*. The *best editions* should be procured,

and all *bound*, as far as possible in *russia*, to prevent the Indian vermin from destroying them. Besides, they have no notion of *binding* in the East Indies.

“ Busy and hurried as I am with many things, and also much indisposed, (which prevents my attending the meeting to-day,) the Committee may command all the little services which lie within my power.

I am, my dear Sir,

Yours affectionately,

ADAM CLARKE.”

“ P. S.—I should have recommended several other things as very *useful*; but I have cut as closely as possible to save expense. *Bochart* will be of essential use to Asiatic Translators, because he has carefully consulted the Arabic naturalists, and shews the names which they apply to the animals mentioned in our Scriptures.

“ It may seem strange at first view that I should recommend an *Encyclopædia*; but, as the subjects in the Bible involve a great variety of questions in general science, I judge a work of this kind to be indispensably necessary.

“ If you send them such a collection as that recommended within, they will bless God and pray for you, and the cause of truth will be promoted.

ADAM CLARKE.”

The preceding Letter may be of use to those who wish to obtain the foundation of a useful theological library. The succeeding one, addressed to the Rev. J. H., will shew how a man may be firm in his own belief, and yet destitute of bitterness towards others, who differ from him.—

October 22, 1810.

“DEAR SIR,

“WHEN I received yours concerning a passage in my *preface* to Genesis, I was just going to answer your note: and shall just say that in the *list* of Works necessary to be purchased for the Translators in India, which I sent to the Committee, I had inserted *Herodotus* and *Diodorus Siculus*. They sent back the list to me by Mr. Pratt, telling me it was approved of, and requested me to procure all that I had recommended, with as much speed as possible. I have not attempted to purchase one book without their approbation. When I received your note, I sent immediately to Priestley, and desired him to take those two works off the bill; for I have such a respect for your judgment, that I know few cases, in which I would not prefer it to my own.

“I now take up your Letter, which, though dated October 11th, I only received about half an hour ago. I can say, in the fear of God, that I studied in every part of the work in question, to avoid every expression which might give offence or pain to any man. I find I have miscarried; but it certainly is not the fault of my heart. Either I have been misinformed, or I took it for granted, that all the Calvinists in *England*, were against what we call, the *decree of unconditional reprobation*, and I really thought that I should displease no person by simply stating what I did, and I thought I had done it in as mild and dispassionate a way as possible, using every writer's own words without the least comment, believing this to be the most candid way. I have now just turned to the passage, as it stood originally, and must own, I can see nothing uncandid in it;—no ‘thrust,’ no ‘wound,’ was designed. Yet, because

I heard some time ago, that some Calvinists did not like it, I altered not only it, but several other things, which I thought from this specimen, might give offence; so that you have not to wait for a *second* edition, which may never be called for, to see the passage freed from all to which you object, as nearly one half of the copies will be found free from all offences of this kind: and I shall take the liberty shortly to send you a sheet to replace that in yours.

“My dear Friend, permit me to say that, when the Calvinists in general, speak of the Methodists, they do it without ceremony; in many cases with cruelty, and, as I have myself witnessed, in absolute hostility to truth. Might not a Methodist, who is far from wishing to make any reprisals, say, without offence, that they hold certain doctrines, without stating that they are either false or unjust; while he lays the charge of the evils that have been produced by polemics in religious society, as much at the door of the opposers of these doctrines as at the door of those who defend them? See the passage:— ‘This opinion, (sovereign, unconditional reprobation,) from the manner in which it has been defended by some and opposed by others, has tended greatly to the disunion of many Christians; and produced every temper but brotherly kindness and charity.’ Here is no abuse, and surely nothing uncandid;—a hint, merely intended as a warning to both sides, not to betray the spirit and design of the Gospel, while they contended for what they deemed to be truth.

I never wrote a Controversial Tract in my life: I have seen with great grief the provokings of many, and a thousand times has my heart said,

Semper ego auditor TANTUM, nunquamque reponam,  
Vexatus toties ———.

But my love of peace, and detestation of religious disputes, induced me to keep within my shell, and never to cross the waters of strife. I had hoped, as I was living at least an inoffensive life, not without the most cordial and strenuous endeavors, in my little way, to do all the public and private good in my power, I might be permitted to drop quietly into the grave; but this is denied me, not by the world: from it I expect no good, but by those who profess to magnify that Saviour whose glory and cause they cannot say, 'I have not assisted even them to promote, while another body of religious people laid just claim to the principal services I could perform.'

"Notwithstanding all this, such is my love of peace and good understanding with religious people, that there is not one sentence in my work that I would not most cheerfully efface for ever, rather than it should give offence to any *one* follower of God, though it might be calculated to please a thousand of my own way of thinking. I am fully satisfied that neither the truth nor the salvation of men can depend even in the most remote manner, on any thing I have written or can write. Therefore, I am as ready to blot out, as to write: indeed more so.

"I have said above that I prefer your judgment to my own; glad should I be to have the privilege of consulting it on many occasions: I think few cases could occur in which I should not most gladly follow its directions.

"At present I am greatly worn down by severe affliction, both in my own person and in my family. My dear wife has been apparently in the jaws of death for some time past: this, added to my own great prostration of strength and spirits, has brought me nearly to the sides of the pit. Through the mercy of God, she appears likely to recover. As to myself, I find I must withdraw from

public life. I have been able to do but little, and that little I can do no longer. Even the blessed British and Foreign Bible Society I shall be obliged to relinquish ; but this will be more my loss than that of the Society. I hope I may say that my heart is in every good work, though both my head and my hand can do but little more.

“ Begging an interest in your prayers, which I assure you I shall highly prize, I am, with best respects to Mrs. H., my dear Friend,

Yours affectionately,  
ADAM CLARKE.”

It was during the course of this year, that Dr. Clarke became personally acquainted with that learned, but singular character, Miss Mary Freeman Shepherd. She was an Englishwoman by birth, though descended on the maternal side from the ancient and noble house of the *Falletti* of *Piedmont*, formerly sovereign princes in Italy. She had been educated in a convent at *Rome*, and was a strict Roman Catholic. Seldom has it fallen to the lot of either man or woman to possess so strong a mind as that of Miss Shepherd ; her knowledge of languages was extensive, and her perception of their beauties acute ; her acquaintance with general literature was more than ordinarily great, and she was as fond of imparting knowledge as she was of acquiring it, possessing at the same time that enthusiasm of spirit, and delightful facility of expression, which called forth the latent taste in her auditors, or created it, if it did not previously exist. When she chanced to entertain a partiality for any young persons, she possessed a remarkable power of attaching them to her ; and this was the more singular, as her person was unwieldy, and her manners were unpolished and even boisterous ;

notwithstanding these disqualifications for social intercourse, her acquaintance was felt to be a gain, and her society always profitable, and frequently pleasant and delightful. In early life she had been engaged by Mr. Woodfall as translator of the Foreign Mails to the *Public Advertiser*; and though a Roman Catholic, was so strongly attached to the Rev. J. Wesley, that willingly would she have merged her name in his. In every particular Miss Shepherd was remarkable;—eccentric in person and manners, yet refined in mind and taste; a powerful understanding united to strong prejudices, and these felt, not only with reference to her own peculiar creed, but on subjects of mere opinion, and points of doubtful conduct.

This lady entertained a heart-felt interest for the Jewish nation; she had in early life applied herself to the study of the Hebrew language, and delighted to trace down the once national greatness of the Jews, and to dwell upon the miracles God wrought for this His own peculiar inheritance; and while she allowed that they had indeed denied the holy and the just One, she looked forward to their acknowledging of the truth as it is in Jesus, and to their final restoration to their own land. On these subjects Miss Shepherd was not only tenacious of her own opinion, but warm in defending it; and to utter sentiments contrary to her own on these points, was to touch the very apple of her eye. This lady was first introduced to Dr. Clarke by Miss Wesley, daughter of Mr. Charles Wesley, with whom Miss Shepherd was extremely intimate, and to whom she was much attached; on all occasions proving herself a zealous and kind friend to the whole family. Between the period of Miss M. F. Shepherd's introduction to Dr. Clarke, and his accepting an invitation to meet Miss Wesley at her house, he had met with a serious accident by the slipping of his study ladder

while he was in search of a book, by which accident he was confined to the house for nearly three months: to this circumstance, Miss Shepherd's first letter refers.

Several Communications passed between this lady and Dr. Clarke ; extracts from some of which are here inserted, as they are connected with circumstances which Dr. Clarke passed through, or referred to opinions which he entertained. Some of the extracts are as follows :—

“ MY DEAR SIR,

“ I HAVE long thought as you think ; that all we term the evils of life, are either *Penal*, *Physical* or *Probationary* ; and it is very flattering to self love, in woman especially, when her thoughts are re-echoed by men in high repute for sense, learning, and piety : I might have added as you do, that present seeming evils are oftentimes *preventive* of greater future ones, as in the case of *Bernard Gilpin* ; whose broken leg saved him from the *ad comburendum* sentence of the wretches who were the scandal and disgrace of *my religion* : yet God, my dear Sir, could have prevented your breaking your neck, without the wounding of your leg. You have yourself unawares suggested a more obvious reason ; you say ‘ I can ill brook confinement : ’ I suspect you want a little bodily rest, and you will not take that necessary suspension from labor : God having given to man freedom of will, to choose life in every sense of the word,—counteracts not his own wise and just established order by necessitating fate ; therefore, as disobedient *Israel* He sendeth into captivity, so He maketh your leg to enjoy its Sabbath.

“ I hope, however, shortly, that you will be able to come and dine with me and Sally Wesley, and another relation of her father's and uncle's, poor aged Abbey Cock, to whom I think Dr. Clarke might be an instrument of

good, in removing a most unaccountable heaviness and gloom of soul, that gives to innocent *Abel*, the horrors of guilty *Cain*. From earliest childhood, she was educated and hath ever been a member of the Methodist Society; why then hath she not peace, and even joy? She is of a sombre, serious constitution, which may concur with her spirits to produce this—for her life hath not only been harmless, but edifying: search and see if you can penetrate into her natural reserve of temper and thought. My mind's constitution is the reverse of this sombre reserve; perhaps in the other extreme. In my soul's best moods, I leap as the roebuck over mountains of spices: in its worst, it bursts forth as the volcanos of Etna and Vesuvius: yet, thanks, immortal thanks, to the Almighty, who stilleth the raging of the winds, and of the sea, the voice which commandeth, thou shalt go no farther.

“I have never harmed any one even in anger, much less justified or excused my transgressions before men, or charged the Almighty foolishly, as being the author of tempers inherited from my forefathers, and increased and multiplied in myself most abundantly. Neither did I charge even devils of any order, fallen angels, or fallen human beings, with more than their share;—*MEA Culpa*, *MEA maxima Culpa*. I mourn, I grieve; not as a slave before his master, but as a child, heart-broken, to have offended so good a father; thus to have dishonored my father's image and name, and degraded mine own dignity of nature; yet I sink not hopelessly: ‘choose life,’ my Father God still says, and live. All the commands of God, *preceptive* or *prohibitory*, the whole *Thorath Adonai*, is for man's benefit; it is the kind teaching and enlightening of the wisdom of Eternity, guiding the short-lived child of time in the straight and sure road to everlasting happiness. If I am sober, temperate, just, &c., it is for myself,

and beings like myself: it is a good that overlays the throne of Jehovah, with no balm, gold, or rays of brightness. One, and but one hom  ge, of my soul's deep, full adoration, can go up straight to the Most High. Unbounded confidence, unbounded love, a full belief and dependence on His Truth in all He hath commanded, in all He hath promised, in all He hath threatened; this, and this only, is worshipping the Lord our God, and having none other God, but Jehovah. Oh, I could tell you, all obscure, and little as I am, how He hath permitted me, *Ruth*, a *Moabitess*, to glean in the rich fields of *Boaz*. *Ruth* indeed! for for what have I seen of his wondrous strength?—But I am wandering from my subject, which was to engage you to come and comfort our poor *Abbey*, whom I expect on Tuesday next, to spend a few days with me. Dr. Clarke, do you not perceive how I take you at your offer, and, without restraint, as to an old acquaintance, shew myself a very volcano! Can you correspond, and answer with the heart, to such explosions?

“England is a cold, damp, foggy country: I have long been used to the warm spirits, and sprightly energy of soul and body, which drop from the sun-beams of happier climates: there men run to hail the first appearance of the Shemesh of God, here they lie in bed long after the birds have sung their hymns of adoration.

“I conclude this long letter, with every kind wish to you and your's. Grace, peace, and mercy, be multiplied unto you.

I am, dear Sir,

Your very humble, but tiresome correspondent,  
M. FREEMAN SHEPHERD.”

45, Greek Street, Soho.

It is to be lamented that, there is not a line of Dr. Clarke's correspondence with this lady to be found; though it stretched through several years, and must from the genius of each of the parties, have been peculiarly interesting: the papers found of hers, which may be interesting to the Reader, it will be best at once to present, at least so far as their want of connection, frequent want of date, and reference to circumstances not detailed, tends not to make them too obscure for insertion.

[*From the Same.*]

"MY DEAR SIR,

"THE bearer is come to me as a servant, and would you believe it, I took her because she and her friends are Methodists: she knows no Methodist in town, nor even your places of worship. Attached as I am to my own people, I would not put hindrances, but on the contrary, all lawful furtherances in the way of others in their different roads, and would have every one follow strictly the dictates of their own consciences. I therefore send her to you, as a minister of her own persuasion: she appears to me to want a guide, and to meet with Christian associates; otherwise she will go backward instead of forward, and perhaps ultimately, be laughed out of all religion.

"I should be glad that you would return me my '*William and Jesse*:' '*Bartholomew Fair*:' '*Poems on Religion*:' '*Prose Essay on the Privileges of Women*:' on the '*Law of Moses*:' '*On Education both of Males and Females*;' and other Fragments; and my '*Jews' Catechism*,' which is worth all I ever did, or can write. I return you, the Rev. Mr. Creighton's Letters, &c. &c., and am not in the least offended at, but rather edified with his delicacy and tenderness, in fearing to give a poor Roman Catholic pain at his condemning what I condemn as heartily as he doth—

the *Inquisition*, and all *cruelty* and *persecution*, nay all *cunning arts* to make *converts*. I practice, as you see, a very different system : perhaps I may swindle away this poor Sarah Boswell from your chapels to ours : but I send her to Dr. A. Clarke, not to Bishop Douglas. And here I cannot help disculpating myself from the general belief spread among Mr. Wesley's people, of my having made young *Samuel Wesley* a Papist : he was made one, two full years before I ever saw his face : I had not the smallest share in making him a Catholic : a Frenchman, who went to his father's house, was his converter : I heard of it, only by accident from a Mr. Payton, a famous performer on the *viol de gamba*, and I persuaded Samuel Wesley not to live in criminal hypocrisy and deception, but to tell his father honestly the fact, lest he should hear of it from others : he had not the courage to do this, but begged me to break it to his father. I said it would be indecorous, and not treating him with the respect and regard due to a clergyman, a gentleman, and a parent : but that the late Duchess of Norfolk, whose own feelings had sustained a similar trial,—a son quitting the religion of his ancestors,—would best sympathise in tenderness of feeling with Mr. Charles Wesley, and announce to him in all the delicacy of Christian charity, his son's change of religion; besides these reasons, I wished to shew Mr. C. W. all possible honor : the Duchess went in person, and shewed him all respect and regard. So far, and no farther, was I concerned ; and afterwards, in endeavoring to persuade this two years' old convert, to live soberly, temperately, and piously,—for this, and only this, I have done ample penance : for it is my peculiar vocation, not by choice, but per force, to be a very *Issachar*,—crouching down under heavy burdens of ingratitude, and scourged with defamation into the bargain. If I did not look to the remuneration of future rewards, as

*Moses* did, I should sink under, not the reproach of *Israel*, but the reproach of *Ægypt*. All this is necessary medicine, or God would not give it, to save me from hankering after the flesh-pots of *Ægypt*, its garlic, and its onions.

I remain, dear Sir, your's,

M. FREEMAN SHEPHERD."

[*From the Same.*]

"MY DEAR SIR,

"It is the privilege of *Truth*, that although ancient, as the ancient of days, yet with undimmed eye, and unabated strength, she retains in her lovely complexion all the freshness and bloom of the May-day of youth. Time takes not from, but adds to, her charms, the dignity that commands respect; the awful majesty that infuses veneration even from the rebellious and disobedient. In whatever garment clad, however coarse and homely, she is herself ever beautiful as the blessed sun: from the dark clouds of the expanse she bursts forth and spreads the glorious light all around her. As she walks over the hollow caverns of falsehood, the hollow caverns of falsehood, loud echoing to the footsteps of truth, proclaim תהו והבו vacuum et inane. She is one, as God is one; and even *Babel's* workmen and high tower have not confounded her language. Witness the Tenth Century Book you cite, and which you have in part had the goodness to translate to me. Mark its sound doctrine; might we not add a beautiful remark in Mr. Wesley's Notes on the New Testament—'Many *seek*, but do not *strive* to enter into the kingdom of heaven;' *Moses* says, 'If ye will diligently observe to do all these commandments, statutes, ordinances, and judgments, which I command you this

day, then all those blessings shall pursue and overtake thee;' as if he had said, ye need not run after the blessings, only walk in the commandments of God, and all these blessings shall run after you, pursue, and overtake you. Many eagerly run after blessings and comforts, and leave the commandments of God; seek evidences and testimonies from God of what God is to do, (which is his proper work and business,) and in the meantime forget to do their own, viz. 'to cease to do evil, and to learn to do well.'

" 'Chuse life, and live.' Thine arm is too short to reach life; but thou art free to chuse; then only chuse life, and I Jehovah will bring it to thee. Many seek not diligently to 'observe to do the commandments' of God, but previously are not only prejudiced, but *predetermined* not to do *all* the commandments of God, but diligently to observe how they may evade, and explain away in as comfortable a manner as possible for themselves, and in as civil a way as a Christian of polished manners can devise, without downright giving the lie to his Maker, every troublesome and inconvenient, though positive command. As to his ordinances, *Zachary* and *Elizabeth* might, if they saw good, walk in them, as in the commandments, blameless; but some have learnt better, are wiser, and have found out that God hath since altered his mind, and does not now require so much at their hands: all is done for us: what we never did will be imputed to us: we shall be judged not by our works, but by the works of *Jesus*. He was crucified;—we need not be crucified with Him, in order to reign with Him; and, by that wretched perversion of the very meaning of words, to be justified, is with many persons to be *accounted*, not *made*, just. Can God, the Sovereign Truth, account that to be, which is not? Then to be justified is to be *made just*, and such meaning only

bath it in the word of God. Noah, God saw to be a just man, and as such pronounced him just : before the assembled Angels He declares His servant *Job*, a just, an up-right man.

“ *En passant* ;—How could any one imagine that the *Ha Satan* of *Job* was the Devil? Or that God suffered the Devil, after his expulsion from heaven, ever again to set his foot in heaven among the Sons of God ; much less put *Job* into the Devil’s hands, suffer all his children to be killed, his servants and cattle made a prey. The Scripture merely says, ‘ Messengers came to tell *Job* all this, but they do not say, it really did happen ; if so, whence came *Job*’s seven sons all ready-born, at the close of his troubles. The same number as recorded in the first chapter is repeated in the last : the number of his cattle is doubled ; half of them, his own, restored ; the other half, the gifts of his friends, an offering of reconciliation. His trial seems to have been but of a few days’ continuance. The visit of his three friends need not have been very long ; their speeches might be uttered in a few days ; the temporary boils of short duration, and the mistakes of the messengers escaped from dangers reported in the visions of terror, now happily rectified in the safety and lives of his seven sons, and recovery of his cattle, with a double increase of goods. All this is more than likely ; and yet the trial of *Job* be as plenary as that of *Abraham* in the offering up of *Isaac*. The *Patriarch*’s faith, love, and obedience, had their perfect work, yet *Isaac* was not slain : *Job*’s patience had its full trial, and he lost neither son nor daughter, ox, sheep, ass, nor camel.

“ I am persuaded the history of *Job* is a real matter of fact. Have you a mind to read good Father *Louis de Grenada*’s Sermons, in old French, of the days of Charles the IX. of France ; there is much sound timber in these

Sermons, enough to furnish a whole town of modern buildings. I have them, and if you like, will lend them you to read. Good night, the supper hour is gone by, and my maid and boy come and stare at me like famished calves on their parent cow. Love to you all,

“M. FREEMAN SHEPHERD.”

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[*From the Same.*]

“MY DEAR SIR,

“I HAVE just had a visit from the Commandant, and his invitation to you to view with him the lodgings with which they can accommodate me at the Tower. The view of shipping, a fine river, martial music, and the grand roar of that noble creature the *Lion*, in the awful hour of midnight, are to me touches of the sublime; and all these are connected with the Tower, and there I shall be under the immediate care of my beloved Earl of Moira; I shall feel as if in a monastery enclosed in high walls. Strange taste, you will say; and so it is, but it is mine.

“I abstained from teasing, or interrupting you during the sittings of your great *Sanhedrim*; but those over, I again address you. The twentieth of next month, if I live to see it, I enter into the eightieth year of my age, and my mental strength and vision still remain as in the summer of my life; neither is the cheerful flow of my animal spirits chilled or slackened. The green fruits that memory gathered, are ripened,—not decayed in these store-houses; and over them I write the inscription of recording gratitude,—‘God, the God of *Israel* is faithful to his promises.’—‘If thou wilt diligently observe to *do* all these my commandments, then all these blessings shall come on thee,

and overtake thee,' Deut. xxviii. *Benedic, Anima mea, Domino.*

"It was admirable advice which Mr. Wesley records, as having been given by a woman to a preacher: 'Preach,' said she, 'the Law first, then the Gospel, and then the Law again.' It is the method which God himself hath observed throughout the Sacred Writings, 'Cease to do evil,' first, saith Jehovah, then 'learn to do well.'

"Many persons, I have heard, charge God foolishly, nay wickedly, and say: 'If God give me his grace to do well;' thus pleading their own weakness and ignorance, and running to do mischief, instead of taking hold of, and using the strength which God has provided. Preach the Law strongly to such miscreants that thus bring a scandal on the cross of Christ. I had rather be a *Jew* than such a Christian.

"I have just been reading F.'s own account of himself. From such a man, God preserve my beloved Israelites. *Oh, Jeshooang Ha Meleck Meshiach!* Be Thou thyself the Shepherd of Israel! Haste to bring them back from all the places of their dispersion into their own land; and as the Angels declared at their ascension, to the Apostles, Stand thou on Mount Olivet, and shew them clearly, 'Him whom they in ignorance pierced;' but suffer them not in the meanwhile to be poisoned with such Christianity as such men preach and practice in this land of baptised heathens. My heart's desire and prayer to God is for *Israel*.

"Your very sincere and cordial well-wisher,  
"M. FREEMAN SHEPHERD."

September 2, 1810.

[*From the Same.*]

“ MY DEAR SIR,

“ YOU tell me that I ‘ have a nice hand at rhymification ;’ that I have at monostrophic, I send you the inclosed specimen, and also the Sermons of Father *Louis de Grenada*, who lived Confessor to *Ferdinand* and *Isabella* of *Spain*, 300 years ago. They were translated in the year 1583 into the old Gaulois French language of that time, yet beautiful you will find them if you can make out the obsolete orthography, idioms, and abbreviations. The first Sermon on Easter day is peculiarly beautiful ; there is also a charming passage on early rising ; and oh ! would to God it might provoke the Methodists to resume their five-o’clock prayer-meetings, and early sermons. They might renew the face of this great city.

“ When in your Notes you come to *Isaac’s* blessings to *Esau*, you will be led particularly to observe how literally they were ratified by God ; also you will see strong proof that *Esau* was not abhorred of the great and just God, and how very nobly and lovingly too he acted towards his over-reaching brother at their meeting, nor did he ever retract from their reconciliation ; as *Ismael* and *Isaac*, so did *Esau* with *Jacob*, unite as brethren to pay the last duties to their father. I beseech you also to point out very particularly the just penalties levied on the joint frauds of *Rebekah* and *Jacob* : after she sent him to *Laban*, she never more beheld her son *Jacob* ;—even she herself disappears, for no farther mention is made of her by upright truth-loving *Moses*, no not so much as of her death, while of only her nurse *Deborah* is much honoring record ; there is in this, as in all the narrations of *Moses*,

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exquisite beauty and propriety. *Rebekah* was a mother in *Israel*; truth required the narrative with the reality of facts; respect bid say no more, and bowed the head in silence. *Jacob* was taught by *Laban* how odious fraud, deception, and disguise were; and his own feelings and conscience told him, this is *retribution*. The holy and blessed God causes not evil, but he overrules it and causes its effects to work good, and wicked men are the executioners of His justice on other criminals.

“ I wish you also to notice in your Notes, the style and terms of *Jacob's* prayer to God, when in fear of *Esau* and his 400 men. It is as if he were conscious of how little he deserved to be saved from the danger he dreaded.

“ Forgive me, dear Dr. Clarke, but I own that I am in raptures of delight every time I read of that over-reaching cowardly *Jacob's* dreadful fear of the brother he had made his enemy, and of his never getting a blessing from God himself, without first being ham-strung, and lamed to limping; and here he is represented as being nearly terrified to death, and sending a trespass-offering to *Esau*, and bowing himself down seven times to the ground, with all his wives and children bowing down seven times also, as they passed before ‘*my lord Esau*,’ like captives before their conqueror. In my mind's eye, I enjoy this excellent view of God's retribution, while Moses hath most strongly delineated and colored the beautiful picture. So many make a bad use of *Jacob's* and *Israel's* history, that I am anxious it should appear in its true light. Good evening to you. I send you my little poem on religion; the other rhymes are for an hour of relaxation: this is Wednesday, and a day of abstinence with us of the ‘old lady's’ household.

Yours affectionately,  
M. F. SHEPHERD.”

[*From the Same.*]

“ My DEAR SIR,

“ YOU express wonder ‘that a good Catholic, and in *Roma la Santa*, could so write.’ Had I not been a sincere, and even zealous Catholic, and a Catholic in the city of Rome, I had not so written. The dirt and rubbish of other people’s houses I am sorry to see ; but I am not called to be their scavenger ; but any filth, even a little dust or cobweb in my own mother’s palace, grieves me to the soul, so jealous am I for her glory and honor. It is the duty of every child she hath, to sweep, dust, wash, and scour the palace themselves. I do not leave my mother’s house because dirty and wicked servants have broken, damaged, and injured it and the furniture ; I do all I can for it, let others do the same, and the house will soon be cleaned and put to rights. The Church, spite of storms and adverse winds and weather, insects, vermin, &c. still subsists : other sects, like branches, and pretty nosegays kept in bough-pots for a while, look rich and gay, but they die away after a time,—they have no root, and are scarcely slips. The parent tree outlives her children,—God graft them on again ! Forgive, dear Sir, the zealous superstition of a woman.

I have given up, for the present, the intention of removing to the Tower, of which Lord Moira is constable : I wish you would allow me to introduce you to him. He is himself an Irishman, born in Ireland, and moreover, he reveres the name and memory of John Wesley ; and twice already in my life have I found Methodism a recommendation to his kindness for persons I wished to serve by his influence. Moreover, he is a man of genius and real solid learning,—a judge of men and books. At six years and a half old he could read, understand, and grammatically construe

any ode of Horace at the first opening of the book. I was present when he did this at *Moirra Castle* before, and to the great astonishment of, the Rector of *Moirra*; he also read, and very prettily did the same by the First Epistle of St. John, in Greek. In the English language he was uncommonly correct and intelligent, and in the French I found him far beyond what much older children learn from the twice a-week lessons of hired masters; he had a most hungry appetite to learn more, and a good digestion thereon attendant. Lady Huntingdon, his mother's mother, loved *Charles Wesley*; and his wife she herself nursed when in the small pox. She would have loved *John Wesley* as much, if his spirit and garments had not had so much of Elisha's and the Baptist's camels'-hair texture; its contact, was friction-against-the-grain of the sainted vestments of Mr. Whitefield's elect lady. Besides, *John Wesley* might know too much of syntax and Greek. Lady Huntingdon's daughter, the late Countess of *Moirra*, and mother of the present Earl of *Moirra*, was such an one in deed, and in truth, in mind, talents, and understanding, tempers, affections, and manners, as, had she lived 2000 years ago, *Gabriel* had hailed with the honors of heaven as highly favored above women. 'Take her for all in all,' I shall not live to see her like again; yet she lives, and will for ever live 'in my mind's eye,' and 'heart of hearts.' Oh, Dr. Clarke, I loved her as my soul; she honored me with her friendship,—that is too proud a word, but it hath been my passport to her noble son,—my chief merit with him, that I so loved his almost worshipped Mother. Shame on me, to have known so intimately, so familiarly, so many of the excellent ones of the earth, and yet be—the poor un-excellent, un-lovely thing I am.

Have you got my Hebrew catechism rendered into English? When it is done, let me have it again, for I highly prize

it. Tell me also, after certain subtractions from, and plenary indulgences to, some of my ideas, did you relish my Odes on Religion? I will not say the verse, but the thoughts. I wish for, but do not command my betters, or I would solicit from your leisure an hour's conference. Love to all your family.

Yours affectionately,  
M. FREEMAN SHEPHERD."

Beside the above and other Letters, there are several Poems on various subjects, and in different measures, which Miss Shepherd sent to Dr. Clarke, abounding with strong sense, and not unfrequently possessing much poetic merit; but their insertion here, would be too great a digression from the narrative; and perhaps even for some of the preceding Letters, there would be need of an apology, did not their own strange excellence form the plea for their introduction.

This singularly interesting Lady survived the date of these Letters about two years, and continued her acquaintance with Dr. Clarke and his family; she retained all her faculties to the last; and on her death bed, expressed herself to one of his daughters, as "Dying in the true Catholic faith, and with a firm assurance that her short penal sufferings would terminate in the eternal beatitude of her soul through the merits of her Redeemer."

Miss Shepherd, imparted to Dr. Clarke some curious and important particulars concerning Mr. Alex. Cruden, which are inserted in the note below.\*

\* "Mr. A. Cruden was employed by Mr. Woodfall as corrector of the press for the *Public Advertiser*, in connexion with Miss Mary Freeman Shepherd, from 1754—1759. Eleven thousand copies per day were printed of this paper. Mr. Woodfall was the proprietor, Mr. Spence, a Scotch gentleman, the editor, Mr. Cruden the corrector of the press, and Miss M. F. Shepherd the translator of the foreign mails.

THE following Letter was addressed by Dr. Clarke to his old friend, Mr. Mabyn, on the occasion of the death of that gentleman's wife.

"Before this time he had published the first edition of his Concordance, and dedicated it to Queen Caroline, 1737. This work overpowered him, and in consequence, he became deranged, and was confined for some time at a house in Hoxton, but was afterwards perfectly restored; and for twelve years before his death, was in possession of his faculties in the completest manner possible.

"For the second edition of his Concordance, the booksellers agreed to give him £500. The work was re-prepared for the press, sold well, a third edition was soon called for, and the booksellers generously added £300 to the original £500. He had also twenty copies given him on fine paper, which he distributed in presents.

"The print prefixed to the second and third editions is a most correct and striking resemblance of the author; the wig and coat, just as they are represented; the coat was a blue-grey; waistcoat and small clothes black: this was his constant dress.

"The third edition he was enabled, through Sir R. Walpole's influence, to dedicate to his majesty George III.; but Sir R. positively stipulated that he was not to speak one word to the king; Cruden perceiving an opportunity, was about to give the king some godly advice, when Sir R. took him by the arm and conducted him from the royal presence. Sir R. had promised to get him appointed bookseller to the queen, and continued from month to month to amuse him with promises. Being informed by some of his friends that Sir R. paid little attention to his word, he posted one day to the levee, got up to Sir R., bluntly told him what he had heard, and begged to know whether he might depend on his promise. 'You shall have the appointment,' said Sir R., smiling. 'Yes, Sir R.,' replied Cruden, 'so you have told me any time for these two months past.' 'You shall certainly have it, Mr. C.,' rejoined Sir R. Cruden retired, and the next day had the appointment.

"Cruden was a liveryman of the Stationers' Company, and would often mention with apparent satisfaction, that by his *seniority* he was entitled to walk *before* Mr. Woodfall, his employer, on all processions of the livery.

"Cruden was never married; but, when he was sixty years of age, unluckily fell in love with a Miss A. a lady of large fortune; he supposed

*Harpur Street, Red Lion Square,  
London, March 4th, 1811.*

**" MY VERY DEAR, AND MUCH RESPECTED FRIEND,**

**" WITH that concern which becomes me as your friend,  
and which I should feel on the news of the death of one**

that with his own abilities and her fortune, he should be able to do great good in the world. She refused his offer, and on his pressing his suit, most ungenerously made her servants toss him in a blanket.

" He was accustomed to mention his derangement in terms of gratitude to his Maker, as during the whole course of it the strain of his piety was continued, nor was he ever heard to speak an unchristian word. His derangement was often tinged with the sublime of devotion, and the right bent of his heart was often perceivable in his most irregular moments.

" Mr. Cruden was a man of considerable learning : besides the Latin and Greek, which he understood classically, he had a thorough knowledge of the Hebrew tongue.

" He once paid a visit to the Universities of Oxford and Cambridge, and was invited to dine in hall at the principal colleges.

" While at Oxford, a lady, of remarkable beauty, used to amuse herself in some of the public walks each Lord's day, during Divine service, which was the means of attracting a number of the students of the University. Cruden thought he could correct this indecency. He went one day to the place where this lady was walking, followed by her crowd of admirers ; and walking up to her, he took off his hat, made her a low bow, and addressed her thus :—' Madam, I have heard much of the fame of your beauty, and find it to be equal to the most flattering report ; though an old man, I cannot behold it without admiration. But O, madam ! is it not wrong thus to employ the Lord's day, when Christian people are employed in his worship. You not only deprive yourself of the benefit of Divine ordinances, but become the means of preventing many others from being more profitably employed.' The lady felt the reproof, and very politely replied, ' Sir, I shall certainly henceforth, take another time for my walks.'

" Mr. Cruden had a most scrupulous respect for the Sabbath day. On that day he utterly refused to do any kind of work ; and lest his assistant should break the Sabbath by translating the foreign papers, he used to watch the arrival of the mails when they came on Saturday, get the papers as speedily as possible, and bring them to Miss S. that she might translate them before the Sabbath commenced. He was a zealous Calvinist, and

who long acted to me the part of a most tender and affectionate parent, I received the account of the death of your amiable partner. Though it was an event long expected, and indeed anticipated by all who were acquainted with the state of Mrs. Mabyn's health. I often feared that I should never have had the privilege of seeing her before her death, and it has constituted a portion of my happiness, that I was thus favored, and witnessed my friend dying in the Lord, perfectly resigned to her situation, and patiently waiting till her change should come. She has now obtained the end of her faith, the salvation of her soul: she is with the Lord, and safe, for ever safe. Now, my very dear friend, you are called to submit to the authority of your blessed God, and Father. He is too wise to err, and too good to do any thing that is unkind. He loves you, and will cause every thing to work for your good—He is always with you and working for

sat under the ministry of the Rev. Mr. Cruikshanks of Swallow-street. He was fond of maintaining his peculiar opinions; but was never out of temper; and when pressed the closest, would never avail himself of a sophistical argument to enable him either to foil his adversary, or make good his retreat.

“He has been known, when he heard carters, porters, &c., swear and blaspheme in the streets, to go up to them, move his hat, and beg leave to speak a moment to them; and then give them a very sensible, mild, and Christian reproof, which was seldom resented, even by the most ferocious.

“On receiving the £800, mentioned above, from the booksellers, he conceived he had property enough to maintain himself; whereupon he retired to Greenwich, and lived there in great comfort, ranking among his friends several genteel and respectable persons; among others, Mr. Blackwell, a banker of London, who often had him at his country-seat in Lewisham.

“Mr. Cruden had no lingering illness. Having gone to his room as usual, the maid, ringing in the morning, found no answer. She went to his room; he was not there—to his bed-chamber; he was not there—into his closet where he had an easy chair; here she found him, kneeling in the chair, his hands lifted up to heaven—quite dead!”

you, and he will cause every occurrence in the whole œconomy of Providence to work for your good : what a blessed prospect of being all shortly before the throne, where we shall know each other in the light of the Lord, and recount the wonderful operations of his grace and mercy in our preservation, and final salvation. Blessed be God, for this hope !

“ Now, my very dear friend, you must not abandon life, because God has taken away your partner : I mean, you must not be careless about life—you must take care of yourself : you may live many years, and do a little more for God’s cause ; or you be called to suffer a little, and thus shew the virtues of Him who has called you from darkness into his marvellous light. Will you come and see us ? We will do every thing in the compass of our power, to make you comfortable, and shall rejoice to have you under our roof ; and I may say that, my wife and children all wish this, and will feel themselves honored by having the opportunity of shewing their love to you, by any services they can possibly perform.

“ With love to brothers and sisters Lobb, and all my friends in Camelford,

I am, my very dear friend,

Your’s most affectionately,

A. CLARKE.”

Mrs. Clarke wrote on the sheet, on which was the preceding Letter, as follows :—

“ VERY DEAR FRIEND,

“ I FEEL myself greatly indebted to you for your kindness to my dear husband, while he was in Cornwall, and if thanks would repay you, you should have an abundant recompence. These would be but a shadowy return : how-

ever such as they are, (as I have nothing better to offer,) accept them, and believe, that with much affection,  
I am, your truly obliged,  
And deeply indebted,  
M. CLARKE."

In the May of 1811, Dr. Clarke, accompanied by Mr. Butterworth, and his eldest son, paid a visit to his native country, and as usual, during any long absences from home, he kept a Journal; and from his notes of this tour, we shall be enabled to state on his own authority, and in his own words, the sort of active inquisitive life he led, when circumstances gave him an opportunity of adding to his store of knowledge. In this Journal, after describing his leaving London, till they got to Bangor, he adds—

"PASSING through this most interesting country, in which nature appeared in all her wildness, and in some of her most terrific forms, we beheld high, rugged, and precipitous mountains, on the sides of which were vast rocks, almost pendant over our heads, and apparently threatening our destruction: the rivers also were greatly swollen, and many torrents came tumbling down the high mountains, dashing into foam among the rocks, and running maddening through the valleys.

"*May 30.*—We are now in *Mona or Anglesea*, the seat of the Druids, and their barbarous worship. I hoped to have seen some remains of their superstitions, but perceived not the smallest, from one end of the island to the other, in the road we travelled: yet their temples are said still to exist—but there was none near our road.

" *May 31.*—Reached *Dublin* : blessed be God, we have escaped all dangers both by land and water : may he save me from all sin, and make my coming to this kingdom, a blessing to myself, and multitudes besides. Spent a considerable part of the day in waiting on different friends, and in examining several Diplomatic Papers, with the Corresponding Secretary of the Record Commission. Went to *Trinity College*, and was most kindly received by *Dr. Barrett*, the Vice-Provost and Librarian, and am to be with him to-morrow to examine the MSS. in the College Library.

" *June 1.*—Went according to appointment, and with *Dr. B.* examined several things, and amongst the rest, the *Codex Rescriptus*, containing a part of *St. Matthew's Gospel*, which *Dr. Barrett* has got engraved, and published. It is a 4to. vol., and the leaves, on which this ancient writing was formed, are all discolored by some chemical process, used to discharge the original writing, that another work might be transcribed in its place. From all the evidences before me, I draw the following conclusions :—

" First, that the original writing was very old, probably of the fourth or fifth century.

" Secondly, that the parchment was originally purple, and that this was a *Codex purpureus*.

" Thirdly, that the letters were probably written in gold, as some remains seem to indicate.

" I examined also the *Codex Montfortii*, the only MS. of the New Testament containing the text of the 'Three Heavenly Witnesses.' It is a very thick 12mo. volume, and, by bad usage, is now broken into two parts about the middle. The fac simile which I formerly had taken off and

engraved, is very correct.\* The MS. is written on paper, glazed after the Eastern manner, and does not appear to be ancient. There are the following words at the head of one of the pages, evidently written by the same hand :—*Ἰησοῦς Μαρία Φραγκίσκος*. Hence it is evident that the MS. was written by a Franciscan Friar: and from another inscription in the book he appears to have been named *Froyhe*,—*Sum Thomæ Clementis olim fratris Froyhe*. This MS. is not taken proper care of, and in the next binding it is likely to suffer considerable damage. There is scarcely a Librarian of any public library, that has much knowledge of bookbinding, or book-mending; and no man, however respectable his learning may be, is proper to be intrusted with the care of a public library, who does not understand both.

“*June 2.*—Sunday morning I preached early, and afterwards went and heard a sermon at St. Patrick’s Cathedral, and received the sacrament, which was administered by two clergymen in an orderly, solemn manner.

“In the evening I preached again to a large congregation, and had several clergymen and Fellows of Trinity College to hear me.

“The next day I had several visits from the Fellows of Trinity College, who invited me to a Fellowship Examination, and to breakfast on the following day; but I was engaged to preach at *Drogheda* and *Dundalk*. I waited on the Lord Chancellor with Vol. I. of the authentic edition of the Statutes: he has promised to grant me all necessary facilities in my searches for materials to help me in the new edition of Rymer’s *Fœdera*. Dined at

\* Inserted in “The Succession of Sacred Literature.” See Vol. I. p. 71, *Edit.* 1830.

five o'clock :—this is a most disagreeable custom : such unnatural hours are never likely to become familiar to me.

“*June 4.*—Left Dublin. A few miles from it, we passed by one of the round towers, for which Ireland is famous. It is upwards of seventy feet high, and stands at the distance of fifty feet from the church. It therefore never served as a steeple, though it might have been a belfry. There are a great number of these edifices in the kingdom, the precise use of which has not been ascertained. The road from Dublin to Drogheda is tolerable : the country would be fertile if cultivated, but the soil is miserably neglected : even the corn-fields are overgrown with weeds—no care being taken to cleanse the seed previously to its being sown : the fences are in the worst repair ; the houses dirty, and excessively mean. The children, like their parents, half naked, and totally uncultivated : multitudes of the women without shoes or stockings, and yet employed in the hardest drudgery,—even digging in the fields, without a shoe to save the foot. In the evening I preached : the congregation was good, and I found considerable freedom in addressing them on the important subject of the 117th Psalm, a portion of Scripture much disregarded.

“*June 5.*—Before breakfast I went, in company with my friends, to view the celebrated scene of the *Battle of the Boyne*, fought July 1, 1690, between James the Second and his son-in-law the Prince of Orange, afterwards William the Third, in which the former was defeated. This was the grand check to the Popish interest, and was soon followed by the decisive battle of Aghrim, fought the 12th of the same month ; in which the Irish and French armies, under James and the French general,

Monsieur St. Ruth, were totally and finally overthrown : after this James escaped to France, and the *Stuart* dynasty was terminated in Great Britain.

“The place where the Battle of the Boyne was fought, is about two miles from Drogheda, and to commemorate the event, a fine obelisk is raised on the spot. I felt it very interesting to see the different places where the conflicting armies manœuvred : the spot where brave Duke Schomberg was killed, when fording the river :—the place where William was struck, when reconnoitering the Irish army, with a musket-ball, which took off his epaulette, but only ruffled the skin a little on the shoulder.

“The army of *James* was advantageously posted on the south side of the river, and to attack it the British army were obliged to ford it : part of the horse passed first, a little above where the obelisk now stands : this made a diversion in favor of the foot ; many of whom crossed the river a little below, wading nearly up to their necks, carrying their muskets, cartridges, &c., with extended arms, above their heads. Numbers of the foot, passed over with the cavalry, each horseman taking a foot-soldier behind him. To this fact the following lines, in the old song made on this occasion, allude, and which contain, as might be expected, a most consummate *bull* :

‘The horsemen they passed on before,  
And the foot came on horseback after.’

“We returned to breakfast, and afterwards proceeded to *Dunleer*, and on the road saw another round tower, which our intelligent driver assured us, ‘was builded by the fairies in one night.’ Our next stage was *Dundalk*, ten Irish miles from *Dunleer*. On the way we saw a poor decent woman, with a child, endeavoring to induce a shark of a carr-man, to carry her and her son into *Dundalk*,

which he refused to do, under two ten-penny pieces and a glass of whisky. We soon ended this business, by taking the poor woman and her son into our chaise, for which piece of humanity, our driver afterwards charged us threepence halfpenny per mile extra, saying, 'that though he charged us this, *God would allow us for it.*' Ever since we landed in Dublin, we have met beggars at every stage, who, in the most impassioned manner and supplicating tone, entreat for the smallest charity. One thing is worthy of notice: they pour out a flood of blessings upon you to induce you to give; and when you have bestowed any thing, they follow you with a shower of good wishes.

"I preached at Dundalk, and the next morning we left this dirty miserable town without one sigh. We proceeded to Newton Hamilton, and while dinner was getting ready, I went into several of the poor miserable huts, and conversed with the inhabitants. Their huts are about four feet high in the side wall, with a hole in the roof to let out the smoke, and another to serve as a window. I gave them in general a small piece of silver, and found myself greatly gratified with the simple, yet intelligent, conversation of these poor people.

"We proceeded to *Armagh*; several friends came to see us at the inn, and supped, and we passed the evening in useful conversation. There is a large public library in this city which contains many very good books; but I enquired in vain for any original documents, MS., &c., for the *Fœdera*. In the evening I preached at the large Presbyterian meeting, our own chapel being too small for the large congregation which came to hear; several ministers and persons of distinction attended; and I found considerable liberty and power in preaching. I have been thus enabled to leave a testimony for the truth of God in this city, and shall now leave it with a comfortable mind,

and believe that the seed thus sown, will take root, and bring forth fruit to God's glory. Amen.

“ Having taken leave of the friendly people at *Armagh*, we set out for *Charlemount*. The country on all hands appeared fertile and well cultivated, and the houses better built, and more cleanly. In *Charlemount*, there is a fort, on which 22 six pounders are mounted. The castle, in the centre, was once the ancient seat of the *Caulfields*. This, with all the town, has been purchased by Government, who, in the time of the Rebellion, pulled down the principal part of it, to take away all facility of approach to the Fort, so that very little of *Charlemount* remains. The castle is now the barracks, and scarcely appears as if it ever could have been the seat of a nobleman. In the war between *James* the Second and *William* the Third, the town and fort of *Charlemount* were held by Sir Teague O'Regan in favor of James. Duke Schomberg at the head of the British forces, took possession of a hill, about half a mile distant, and summoned Sir Teague to surrender, who was in great want of provisions; yet wishing to make the best possible terms for himself and garrison, he strewed meal a few inches deep at the top of several barrels of gunpowder, which he shewed to the Duke's commissioners, and gave them to understand that, as he had much provisions, he would continue to defend the fort, unless he received honorable terms. The commissioners being deceived, reported the good estate of the garrison, in which they saw, as they imagined, plenty of provisions and numerous troops. Sir Teague receiving honorable terms, the fort surrendered; when the British, to their mortification, found gunpowder instead of flour, and women in men's clothes, instead of soldiers. The Irish soldiers, unwilling to expose their wives to insult and want, had brought them into the fort, and in order to

complete the deception of the British commissioners, Sir Teague had dressed these in the clothing of those who had been killed, or died, and exhibited them upon the walls. When this artifice was detected, Sir Teague was charged not only with duplicity, but want of gallantry in thus exposing the women; to which he answered, 'Arrah, what would you have me do? If I could not *man* the walls, I must *woman* the walls.'

"Several friends have, I find, followed us from *Armagh*, to be present at the preaching to-morrow: it is certainly more than curiosity which brings these good people so far; may they not be disappointed. We concluded the evening agreeably with Mr. Byars and his very kind family, who seem highly gratified to have their house incumbered with such a number of guests. But this is common to the Irish; you cannot please them better than by putting it in their power to oblige, and shew you a kindness.

"*Trinity Sunday, June 9, 1811.*—May God the Father, adopt me fully for his child. May God the Son, dwell in my heart by faith. May God the Holy Spirit, purge my conscience from dead works, and purify my soul from all unrighteousness! May the holy, blessed, and glorious TRINITY, take me, and Mine, and seal us for His own in time and in eternity!

"As the people came flocking from all quarters, it was soon discovered that the chapel would not contain one third of them. We then sent our respects to the commanding officer to request him to permit us to have one of his majesty's yards to assemble in; with this request he most readily complied, and sent word that he would also attend. The day was very stormy, the wind high, with frequent showers, yet we had nearly 2000 people

together. All behaved with the utmost reverence and decorum ; and I had a noble opportunity of proclaiming the truth of the Gospel, from Psalm lxxxix. 15 and 16, *Blessed are the people that know the joyful sound, &c.* My hair was the sport of the winds ; and I feared whether my voice would not fail ; but it held out to the end, and the multitude departed, glorifying God for his goodness.

“ We proceeded the next day to *Dungannon*, where I preached again in the evening to a respectable congregation. Several friends had followed us from *Armagh*, and *Charlemount*, and others had come from 20 miles round the country. As I found I must not again attempt to preach in the open air, as many got into the chapel as could, others lined the windows, and many heard in the yard ; and I fervently believe great grace rested upon all. Sadly fatigued, with every symptom of a severe cold, I returned to my lodging. Blessed be God that my cough and sore throat did not commence sooner.

“ *June 11.*—We proceeded to *Cookstown*, where I was expected to preach to a large congregation. They said 3000 persons were gathered together in the Presbyterian meeting-house, which was kindly offered for the occasion. My hoarseness was great ; but I spoke for nearly an hour, and the people were deeply attentive.

“ *Cookstown*, though an Irish mile long, is not a parish of itself, but belongs to *Derryloran*. From the Rector of this church, I had the following strange account :—

“ ‘ The corpse of a poor man was brought to the church-yard for interment. The Rector demanded his fee of 2s. 6d. ; the good people said, ‘ The man had been a common beggar, and had nothing to pay.’ The Rector insisted on having the half-crown, or on their removing the corpse immediately. An altercation took place, and

the Rector got so transported with rage, that he dropped down dead while following them to the church-yard gate, to prevent them from depositing the body in the ground ! This is an awful account, and was given me on the spot by a serious clergyman.'

" *June 12.*—Having taken an affectionate leave of the good people at *Cookstown*, we drove to *Magherafelt*. Here I first enter the bounds of my original acquaintance ; but after an absence of thirty years, I find it but imperfect ; besides I left it when young. The country people, hearing I was expected, flocked from various quarters. We got a public room to preach in, but the throng were so great we were about to brave the open air, when a gentleman procured for us the Presbyterian meeting-house, whither the multitude immediately repaired. I proclaimed the salvation of God from Mark i. 14 and 15. The people were deeply attentive, and I believe many heard for eternity.

" The following morning I rose early, and drove off to *Desart Martin*, to see an aunt, the only remains of my father's family ; having spoken and prayed with her and her family, I returned to *Magherafelt* to breakfast. We then proceeded to *Maghera*, and on the way I stopped at a place where I had passed my youth. This I found exceedingly interesting. I walked into the house where I had passed several years of my infancy, and felt a number of indescribable emotions. The present inhabitant, was the daughter of one of our old neighbors ; but half of the nice house is fallen down, which I regretted. I went into the grounds where I had often sported, read, talked, searched for birds' nests, and caught jack-sharps, &c. What a transition from five years to almost fifty ! and how difficult to connect the habits of these two distant periods ! and for the grey-headed man to realize

his present feelings with what pleased him when a child ! To the woman who resides in the remaining part of the house I gave a few pieces, and she received them as if coming from heaven.

“ I came to *Maghera*, and went to see the place where I first went to school. The sight of this spot brought many long-past scenes to remembrance. I visited the mansion where Dr. Bernard, then Dean of Derry, and afterwards Bishop of Killaloe, and lastly of Limerick, formerly dwelt : what a change is here ; almost every part in a state of dilapidation, and the house let out in tenements : nothing seems to flourish but the fine beech tree at the entrance from the road, which from its size, and the beautiful arrangement of its widely extended branches, may still claim the attention of the passenger. After contemplating different parts of this town, formerly well known to me, and enquiring after its ancient inhabitants, most of whom I found had ceased to live among men, I returned to the inn, dined, and not being able to procure a chaise, my companions agreed to walk to *Garvagh*, a journey of about ten English miles : we accordingly set out, had an interesting and pleasant walk over roads I had assisted to form between thirty and forty years ago. We arrived in *Garvagh* safe enough, got a little supper, and went to bed in the most pitiful apartments, where we expected but little rest.

“ *June 14.*—Wishing to see a place near *Garvagh*, where our family had resided for several years, and where I had the principal part of the little education which fell to my lot, Mr. Averell, who had joined us, and myself, rose early, and proceeded in our gig to the seat of Captain Church, my quondam school-fellow. Of his person I had a perfect recollection, though I had not seen him for between

thirty and forty years, and then we were both young. From him I learned, that the village in which we had lived was abolished, with the exception of a small building in which a herdsman resided, and the whole land laid under stock. What most surprised me was, that the church, the building of which I witnessed forty years ago, from its commencement to its close, appeared to be in a state of dilapidation. The spire was seventy-five feet high, and now not one inch of it remains: the windows have been broken, and repaired with solid mason work; all the light of one side is thus completely abolished.

“The weather proving bad, we returned to *Garvagh*, where I found people from all quarters gathered, expecting me to preach: I did so in the Socinian Chapel. Had I known to what sect it belonged, I believe I should not have done so, but this I learned afterwards. In preaching in the chapels of other Religious People, it is not fair to discuss any doctrines which they do not hold, as this is disingenuous: in consequence a preacher is laid under considerable embarrassment: he cannot preach their doctrine, and he is afraid to preach his own: I do not like this business, and have nearly made up my mind to have done with it.

“*June 15.*—Having had but little rest, we rose early, and proceeded to *Londonderry*, which is a fortified city, and famous for the siege it suffered from James II. in person, at the head of the Irish army in 1689, in which it was reduced to the utmost extremity; so that the inhabitants were obliged to eat horses, dogs, cats, rats, mice, and every kind of animal, and even their shoes, and horses' harness. It was, however, relieved by a supply of provisions from England, and James was obliged to raise the siege. The walls are still entire, and several of the can-

non, the carriages of which have long since rotted away, are still lying on the walls. From the inscriptions they bear, they appear to have been supplied by different companies of the Livery of London, who have still considerable property here, and by whom it was named *London-derry*.

“*Sunday, June 16.*—As there was no likelihood of our own chapel being able to contain the congregation, our friends procured the court-house, a large, and elegant building. I preached to a large congregation at ten o'clock, and again at six, to as many as could crowd into the place: the principal part of the Protestants in the place were present, and heard with deep attention. I felt considerable power and freedom both times, and have much reason to hope that the seed fell on good ground, and will bring forth fruit to the glory of God!

“*June 17.*—We set off for *Coleraine*, and on arriving there, were received with every demonstration of joy, by the friends: here I am with the people among whom I received my first religious impressions: I have hurried all over the town; it is the neatest and cleanest in all the north of Ireland. I found my recollection of it perfectly correct; and the whole town appeared to me in a few minutes as familiar, as if I had been only a week absent: one idea gave rise to another; and by association, link after link, became distinct and clear: I went to *Ballyaherton*, where my father had resided for years, and where I first heard the Methodists, and where I was brought to the knowledge of God.

“Coming to the house, now in a state of dilapidation, I asked permission of the good woman I met at the door, to walk in. She said ‘it is too mean a place for such a gen-

tleman as you to enter.' 'Good woman,' said I, 'do not say so, I have spent several years in this very house'. She wondered at the intelligence. I gave a piece of silver to each of her children, and then took my leave, to call on an old school-fellow, Capt. O'Neil, who was glad to see me. In the evening, I preached in Coleraine to a very crowded congregation.

"We went, *June 19*, to visit the *Giant's Causeway*, one of the most celebrated Basaltic formations perhaps in the universe. It appears a vast pavement, of perpendicular columns, each composed of stones, some pentagons, hexagons, heptagons, octagons, &c. fitted on each other in the way of ball and socket, or convex and concave. What is called the *causeway*, is divided into three parts, running out from the land into the sea. These three divisions, or causeways, run parallel to each other, and are separated by a small ridge of Basaltic matter, but not in the prisms of which the causeway is composed. The hills above the shore are composed of the same materials, and the Basaltic pillars appear every where in their sides in a great variety of forms, which the common people designate the *Giant's Organ*, the *Giant's Loom*, &c., from some supposed resemblance assumed by these Basaltic columns to these instruments. We wearied ourselves in examining these natural curiosities, and were thankful to sit down to some cold refreshment.

"Having resumed our vehicles, we proceeded to examine the remains of the ancient castle of *Dunluce*, situated on a fearful rock, several hundred feet above the sea. The castle was originally built by the M'Queelans, the ancient family, from whom the present Earls of *Antrim* have descended. The only passage into this castle, from the main land, is over a narrow broken wall, built in the form

of an arch, sufficiently dangerous for the firmest foot and steadiest head. I went through its principal apartments, and noticed a tower where there is an arched apartment, called 'the room of the *Baan Shee*,' a sort of spirit which is supposed to have a peculiar attachment to all the ancient families of this nation, and *si vera est fama*, is heard to make the most pitiful lamentations previously to the death of any of the Antrim family. Close by the side of this castle, there is a cave of stupendous height, which extends under the castle to the sea, and into which the waves rush, with a noise like thunder, or the report of ordnance. I remarked in examining the arched roofs of some of the remaining rooms in the castle, that they had been turned on *wattles* or hurdles, the marks of the *rods* being still plainly visible in the roof where the plaster had fallen off.

"June 20.—We took an affectionate leave of Coleraine, and proceeded to *Ballymena*, where I found I had been published to preach. Our chapel being too small for the congregation expected to attend, the Rev. Wm. Babington, the Rector, kindly offered me his church, which was soon filled with a deeply attentive congregation, to whom I felt considerable liberty to prove, what was the doctrine of the apostles, from Acts ii. 42. I afterwards received a visit from the Rev. Mr. Lysley, the Moravian minister from Grace Hill, where, please God, we are to breakfast in the morning: being arrived at the settlement, Mr. Lysley took us over the whole house, which is neat and clean, and being earnestly requested to give the congregation a discourse, I at last consented, and in about five minutes' time the whole settlement was collected, and I spoke to them about half an hour, on the witness of the spirit, and the gratitude and obedience which necessarily flow from it. All appeared pleased, and I felt my own mind satisfied, and

should have enjoyed the day more, had not my unmerciful friends informed me that I must preach in the evening at *Antrim*, which I accordingly did, though I felt considerably weakened with such frequent preachings, and little sleep ; yet I would not spare myself in such a cause. I took for my text, Isai. xxv. 6—9.

“ *June 23.*—Having observed one of those buildings called *round towers*, on the left, as I entered *Antrim* last evening, I went this morning before breakfast to examine it. It stands in the garden of a Mr. Clarke, who kindly permitted us to examine it, and furnished us with a ladder to ascend to the first story.

“ This tower is between fifteen and sixteen feet in diameter, but in the inside clear it is only nine feet. Mr. Clarke told us it was about ninety feet high. On the north it has a door about five feet high, and two wide, and this appears to have been the chief entrance, and is about nine feet from the ground ; we entered this by means of a ladder, and found that the whole of this story is occupied by pigeons. On the south side there are three of these doors, but the lowest is at least thirty feet from the ground ; at the top, just under its pyramidal finishing, it has four of these doors or openings, placed very nearly, as I found by my compass, to the four cardinal points of the heavens. None of these openings are arched, they are all finished with horizontal stones, and across the lower one, that only to which we had access, a piece of oak timber is laid by way of lintel, and this oak, though a very little decayed on the outside, is yet perfectly sound, though it must have occupied its present situation for many centuries. This tower seems evidently never to have been raised by any scaffolding from without, but to have been built from the inside,—over-hand as it is termed ; the protuberances

and inequalities of the outside structure sufficiently prove this. For about one third of its height it seems to have been built of an equal thickness, but after this, it tapers gradually, though very little, for its top appears but a trifle smaller than its base in diameter. There is no church near it, nor any vestige of any religious building of any kind ; but Mr. C. informed me, that human bones, teeth, &c. are frequently dug up in the adjoining grounds ; hence it is evident there had been a burying-place here, and consequently, a church, or some religious house, though long since utterly demolished. Tradition says, that *Antrim* stood anciently on the north of this tower : it is now a mile off on the south side.

“ Two opinions have been formed in reference to these towers ; the first is, that they were watch-towers, secondly, that they were belfries. First, that they were not watch-towers is evident, because they are situated on the low lands, though there are eminences and hills near at hand on which they might have been placed, had they been designed to serve this purpose. Secondly, it appears unlikely that they should have served for belfries, as they have not apertures sufficient to let out the sound, and are made perfectly close at the top. What then were they ? I shall state a fact, and then draw inferences from it.

“ I.—Ireland received Christianity, not from the west, but from the east ; of this fact there is the fullest evidence. II.—Bells were not used in ancient times in the Asiatic churches, nor are they to the present day. III.—Minarets, or little towers, were constructed, on the top of which, a person called out the watches of the night, &c. and gave notice of the times of prayer. This is still the custom among the Mohammedans. IV.—Possibly, these towers served for this purpose. This conjecture may be supported by the following reasons. I. These round towers are always

situated in the most fertile parts of the country. 2. Always near some church, abbey, or religious house, proved by the bones, &c. found near them. 2. These churches were always erected in the most fertile parts of the country, for the sake of the fraternities and clergy attached to them. 4. All these fraternities, of whatsoever order, had their appointed times for prayer, to which they must be summoned by some proper means ; as at other times they worked with their hands for the support of the institution. 5. If there were no bells, and it is reasonable to think that there were none in the nation, if indeed, in Europe, at the era of the erection of these buildings ; then a crier was necessary to give the time, and announce the hour of prayer. 6. The four windows, or apertures at the top, immediately under the roof, facing the four cardinal points of the heavens, probably served for the purpose of admitting the crier to announce from each, the watch of the night, or hour of prayer, that the people in all directions might have the information, and come together in the place, and at the hour appointed, to worship God. For this purpose alone, I suppose these towers to have been originally constructed.

“My attention was directed to a stone which rested above, and on the lintel of the door I mentioned, which I had entered on going in to examine the building in the inside ; and which I was informed contained an hieroglyphic. On closely inspecting it, I found it contained a cross of rude workmanship, in the following form. The five black holes are cut pretty deeply into the stone, and probably were intended to represent the five wounds received by our blessed Lord at his crucifixion. Having finished our examination of this building, we returned to Antrim to breakfast ; after which we proceeded to *Belfast*.



" *June 23.*—I preached this morning to a congregation of upwards of 1200, and felt much freedom in enforcing and explaining the necessity of that salvation, which God had provided for man. In the evening I preached to above 1500; but I found it difficult to speak, my voice and strength having been exhausted by the exertion of the morning.

" Early on the 24th, we set off for *Lisburne*: though I had been almost totally exhausted with my yesterday's work, yet they insisted on my preaching at *Lisburne* at eleven, as it was their quarterly meeting. In vain I urged and expostulated. They said, 'Surely you came out to preach, and why should you not preach at every opportunity?' 'I must have rest.' 'Surely you can rest after preaching.' I replied, 'I must preach to-morrow at *Lurgan*, and shall have but little time to rest.' 'Oh, the more you preach, the more strength you will get.' 'I came out for the sake of health and rest.' 'Oh, rest when you return home.' 'I cannot rest at home, as I have got more work to do there than I can manage.' 'Then,' said they, 'you shall get rest in the grave.'

" I give this specimen of the inconsiderateness and unfeelingness of many religious people, who care little how soon their ministers are worn out; because they find their excessive labors comfortable to their own minds; and should the preacher die, through his extraordinary exertions, they have this consolation, 'God can soon raise up another.' Though not convinced by this reasoning, I still preached, to a very crowded congregation; and it was a time of uncommon power.

" *June 25.*—I slept very little last night, and early proceeded on our way to *Lurgan*. Finding every place

of public worship too small for the people who came to the preaching, I was obliged to go to a field near the town, where thousands attended. My voice having suffered by my previous exertions, I with difficulty made all hear : however, I did succeed in this : the people were amazingly still, orderly, and attentive ; and, I trust, the good advice I endeavored to give them, will not be lost.

*June 27.*—We proceeded to *Portadown*. On the road I was told the following anecdote of the late Dr. Wilson, senior Fellow of Trinity College, Dublin, who, though a very grave man himself, was very fond of quizzing, and puzzling the country people who came to enquire after their friends or relations in the college. One day seeing a man standing in the court with a letter in his hand, gaping, and staring about, and not knowing where to go, he walked gravely up to him, and enquired what he wanted. The man answered, ‘Sir, can you tell me where I may find Mr. *Delahunté*?’ ‘Yes,’ said the Dr.; ‘do you see that building before you?’ ‘Yes.’ ‘Then crucify this quadrangle, and take the diameter of the plot beyond it; enter the opening before you, and ascend the ligneous grades; then turn to your left, and you will find him either peripatounting in his cubicle, dormitating in his lectuary, or perescopounting through his fenestra.’ The poor man who understood nothing of this, and remembered not one word but the last, said, ‘And pray, Sir, what is the fenestra?’ To which the Dr. replied, ‘It is an orifice in an edifice to admit luminous particles.’ ‘O, thank you,’ said the poor fellow, and walked off more perplexed than before.

“I reached Portadown just in time for dinner, and found that the concourse of people flocking from all parts, would render it impossible for me to preach in the chapel. A

field at a short distance from the town was accordingly fixed on, and at seven almost all the inhabitants of Portadown had shut up their shops and houses, and gone to the field; not less than 4000 persons were present, and I had voice enough to reach them all. Peasantry, gentry, magistrates, ministers, and clergy, had come from different parts; and this great multitude behaved with the utmost decency and reverence. For reverence in sacred ordinances, the Irish are very remarkable; and for good breeding, even among the most common people, especially the Protestants, I do not know their superiors.

“I sat this evening with a tea-drinking party, which I have not done thrice for upwards of twenty years. The good people naturally asked me why I did not take tea: I simply gave them my reasons, which drew on a long conversation. I have drunk no tea for nearly twenty-nine years, and during that time have saved nearly four whole years of life, which must have been consumed in visits, &c., &c.

“*June 29.*—I rose early, and suspecting the day would be excessively hot, I set off, before breakfast, for *Newry*, where I had to preach to many hundreds in a spacious enclosure, at ten, and again at six. I found considerable liberty in explaining to them the great and leading doctrines of the Gospel: the people were deeply attentive, and perhaps God condescended to speak to their hearts even by me. One of our preachers gave me the following account at dinner. A friend of his near *Newry*, about ten days ago, hastily shut up a press-bed, without perceiving that his own child, a girl of five years old, was in it. The error was not discovered till the child had been shut up half an hour. When taken out, she was found suffocated beyond all hope of recovery. Medical assistance

was immediately procured, but many fruitless attempts to recover her, only proved that the spirit had taken its everlasting flight. What a pity, that such dangerous and unwholesome articles should ever be used : they are every way injurious.

“ *July 1st.*—Having a little spare time, through being very early up, I drove off the main road, in order to examine a round tower, at a place called *Minster Boyce* ; but found it, though in partial ruins, exactly to correspond with the one I examined at *Antrim*. Near the tower are the remains of some large and extensive edifices, which have long since perished. In the yard or burying ground, there are three of the most beautiful crosses I have ever beheld, very finely ornamented. Supposing that the Irish Antiquaries must have described subjects so curious and interesting, I did not take either their measurement, or even a sketch of them. The old woman who shewed them, knew little English, and I as little Irish, so we could not comprehend each other. That there was a monastery here in ancient times is sufficiently evident even from the name *Minster Boyce*, which is but a corruption of *Monasterium Bosci*, the Monastery of the Wood, but there are no trees now remaining ; on the hill to the north there are ruins, which the people consider to be the remains of seven churches which originally stood here.

“ In the evening I preached in *Drogheda* : a very large congregation attended. The ground on which I stood is intended for the site of a new chapel ; and when I concluded the preaching, I laid the foundation-stone in the name, and I trust to the glory, of the ever blessed Trinity. It is worthy of remark, that this first stone was laid on the anniversary of the famous battle of the Boyne, which was

fought within two miles of this place, July 1, 1690. My companion, Mr. Butterworth, gave £50 towards the new chapel.

“ The next morning we set off early on our way to *Dublin* ; and, at a place called *Swords*, about seven miles from that city, I went to inspect another round tower, and found the remarks on the preceding ones equally apply to it. There are here the ruins of an extensive monastery, out of one part of which there is a church formed : there are also the remains of a castle which, in former times, was doubtless of considerable repute. I was much struck with the appearance of several new graves in the church-yard, rudely ornamented with crosses, garlands, curiously cut paper, &c., &c., and interspersed with flowers, aromatic herbs, myrtle, &c., &c. I believe these were tokens of affectionate regard to young women and children. The rude blasts were scattering these proofs of love-after-death ; and the flowers and herbs, like the cheeks of the once lovely deceased, were faded and withered, to blush and smile no more. One grave was adorned in this way, far beyond all the others. A frozen-hearted formalist may condemn this, and call it superstition : true religion and pure affection would give it a far different name. I felt affected and edified by these dumb remembrancers of life, youth, beauty and affection, of death, disappointed hopes, broken bonds, keen sorrow, and lasting distress. I felt, and could have wept, with the disconsolate parents and survivors ; and kissed the fingers that composed those garlands, the tokens of pure affection ; and the crosses, by which the meritorious death of our most blessed Saviour was thus held out to public view as the only foundation of the survivor’s hope that death, the last enemy, should

be finally destroyed ; and that those hearts knit together here in pure and honest love, should be re-united in eternity, where bonds can no more be broken, and death can never enter.

“ In about an hour we reached *Dublin*, having been absent on my Irish tour four weeks, during which I have had much travelling, frequent preaching, and often in the open air.—God is good !

“ *July 3.*—We arrived safely in *Dublin* last night : I am much exhausted. On Sabbath last, I had to preach at *Newry* : and it being found from the numbers that followed us, from the different places we had visited, many having come nearly forty miles, that no house in the place would hold the crowd, it was resolved that I should again take to the open air ; and accordingly, I went to an enclosure, used for the butter-market, and there preached to a deeply attentive audience. In the evening, at six, I was absolutely forced, by persuasion and guile, to preach again, and the evening being very hot, by the time I had finished my laborious sermon, I had not a dry thread upon me, and in this state I had to enter a chaise and proceed to *Dundalk*, where I could only get a sofa to sleep on ; and the next day, through a burning sun, we got to *Dublin*, where I now write.

“ Thus I have ended my preaching pilgrimage, in which I have spent one whole month, and during that time I have travelled almost incessantly, proclaiming salvation to many thousands, and during the last eight days, preached *five* times in the open air ! Our Conference begins to-morrow.

“ *July 17, 1811.*—Having finished the Conference, our party proposed to me to accompany them to visit the

Catholic College, at *Maynooth*. We alighted at the inn, and while standing in the street just opposite, we saw a troop of horse entering the other end of the town, escorting a chaise — some preceding, some following, and others riding on each side the chaise : we went to the spot and enquired what was the matter. The answer was, ‘These soldiers are escorting the terrible *Gibbon*, one of the rebel generals, who has been lately taken, after having been outlawed for thirteen years.’ A police officer was with him in the chaise, and he soon alighted, heavily shackled both on the legs and hands : he was wretchedly clothed : by favor of the landlady, we got into the room, where he and several of the guards were : he walked frantically to and fro in the room, dragging his long bolts after him, and talked very wildly ; at one time cursing the *King*, at another awfully obtesting his incapability of being a traitor. He desired one of the soldiers to go and get him a pipe of tobacco ; the brave fellow went and brought him in a lighted pipe : he took it, and putting it into his mouth, said, ‘*Now I shall smoke the King’s health : and if his health were in the pipe, by the Holy Father, I would SMOKE IT OUT.*’ His language and his appearance were awful. He has been several times in France : and he has hid himself in the bogs and mountains, and has thus long escaped : added to which, he was so dangerous, that no person dared approach him : he was at last taken while sleeping in a dry ditch, having a loaded blunderbuss and six brace of loaded pistols about him.

“We proceeded to the college of *Maynooth* : it is a fine plain building, and costs our Government £9000 per annum for its support : the students, 300 in number, were absent, it being their vacation. Father *De la Hogue*, one of the professors, received and treated us very politely. One

wing of the college is 330 feet in length, and is divided in each of its stories, into thirty-three rooms, ten feet long, for the students: the library is not a very good one, and the chapel not elegant. On coming away, I offered my hand to father *De la Hogue*, but he declined receiving it: he had treated us with the utmost civility and politeness, but I was a Heretic, and therefore he would not give me the right hand of fellowship.

“God is love;—and for having preserved us from all evil, and brought us home in safety, I thank and bless His holy name.

ADAM CLARKE.”

*Harpur Street, July, 1811.*

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THE preceding extracts from the Journal of Dr. Clarke, evince him to have been an intelligent and inquisitive tourist; and not only so, but they more especially shew him a zealous Minister, a faithful servant to Him, who had called him to go forth, and preach the Gospel. Of the matter and style of which preaching there is no need here of comment; many of his Sermons are before the public; and they speak for themselves:—but the earnest, and affectionate, not to say the occasionally empassioned manner, of their delivery, can alone be known by those who have been privileged to hear, with what earnestness, yea, with what zeal, he besought his hearers, to be reconciled to God,—to come, for all things are now ready. One peculiar feature of all his preaching was, exhorting the people to seek after the fulness of a free salvation:—the willingness of God to save from guilt and sin, all those, who with hearty repentance and a sincere desire to lead a

new life,—all of every age and clime,—all of every guilt and stain,—who would thus come to Him, who is still the Friend of sinners.

Upon the return of Dr. Clarke from this Irish tour, he found that the hand of death had been laid upon the very bosom of his house; for his mother had died just before his arrival at home. Shortly before his going over to Ireland, he had been to Bristol to see her, and found her, though in a very infirm state of health, still in the full possession of all her faculties, and in the calm assurance “that when the earthly house of this tabernacle should be dissolved, that she had a house above, not made with hands, eternal in the heavens.” She spoke to her son with perfect cheerfulness on the subject of her death, and on parting, earnestly commended him to God; neither mother, nor son, then anticipating, however, that it was the last time they should ever again meet in this world.

Were it not for this uncertainty, as regards the future, anticipation and dread would too often unnerve the heart before the blow is struck, and find it prostrate in the very hour of conflict. That such would have been the case in the present instance there can be no doubt, when owing to his journey, Dr. Clarke had so much ministerial duty to perform, which he could not efficiently have discharged, had he known that the mother who bore him,—the guide of his youth, the moralist of his heart, the encourager of every good feeling and worthy action, was drawing near to that “Bourne whence no traveller returns.” This melancholy event took place so immediately before Dr. Clarke’s actual return home, that he had no advice of it: from the constrained manner and tearful eye, which but too eloquently replied to the almost first interrogation upon his entering his house, “Is all well,” the truth could

not be concealed, upon which his countenance instantly blanched, his lips quivered—he spoke not, but in the silence of the heart's agony ; he raised his eyes, his breast evidently heaved, he instantly retired to his study, unquestionably to commune with Him who seeth in secret ; as well as to muse over that loneliness which the heart is first taught, when it feels itself motherless, and at the moment, when perhaps it cherished with the intensest fondness of remembrance, those days and years when her hand fed, when her eye watched, and when her smile cheered her son, now sorrowing because he should see her face no more ! “The heart knoweth its own bitterness, and a stranger intermeddleth not with its joy !”

Throughout life, the image of his mother was always dear to Dr. Clarke's heart and memory : her sayings and maxims often guided and influenced his conduct and opinion to the end of life : her strict conscientiousness, her abhorrence of every kind of deceit, and above all, the sacred precept she on all occasions inculcated on the minds of her children “That the eye of God was every moment upon them,” was a check felt throughout life, and had its saving influence in hours of temptation, as well as its balm of consolation in the moments of the heart's heaviness.

Oh, who can sufficiently appreciate the pious instructions of a conscientious mother ! In the days of childhood, the heart looks up to her for its guidance, and drinks in from her lips the first lessons of virtue and truth : it questions not, but adopts, as verities, on the authority of affection springing from the tender union of parent and child, whatever of right, of judgment, of feeling, and of prejudice, those lessons of youth inspire ; and generally speaking, though it is after-circumstances of life which call them

out, and bring them into action, yet will it almost universally be found that the heart and judgment are at least swayed by the lessons inculcated by a mother on the mind of her offspring, and are thus, like the "bread cast upon the waters, found after many days."

The following extract of a letter written by the Rev. Thomas Roberts, will evince the respect and esteem which that gentleman and Christian entertained for Dr. Clarke's excellent and venerable mother :—

"I AM just informed that your good and esteemed mother has entered into life ! She was one who most worthily shared my respect and regard ; and for your consolation, I may truly say, you are justified in entertaining the best feelings when you reflect, that good Mrs. Clarke was your mother. She lived just so long, and died so well, as to leave in the heart of her son, nothing but acquiescence in the Divine will, and gratitude for that gracious dispensation of heaven which could not have been manifested in a manner more consolatory to the feelings of the man, the son, and the Christian.

Adieu. I am,  
Your affectionate friend and brother,  
THOMAS ROBERTS."

We have already seen, that Dr. Clarke was deeply engaged in writing his Commentary on the Old and New Testaments ; nor can it be wondered at, that a work of such extent and critical research, was often the subject of animadversion ; but while he reasons strongly, and argues and insists earnestly on all matters of pure faith, and sound doctrine ; it is everywhere clearly manifested, that in all those cases which may be classed as simple matters of criticism, or of curious investigation, his opinion is

delivered with the candor of a liberal enquirer after truth ; but never is so insisted upon, as to make it offensive to those who, less learned, are more prejudiced to old interpretations ; or taking a different view of the subject itself, differ from him in judgment and opinion. In all such cases, he was bound, by the nature of the work, to give his own view and belief ; but certainly this was done with the utmost frankness and respect for the opinions of others, while he was obliged to differ from them.

In prosecuting his Commentary on the Sacred Writings, Dr. Clarke felt himself bound to investigate every subject as he went along, and spared no pains either as a Divine, or as a critic, to make his observations and judgment as clear and conclusive as possible ; but even this was to some a stone of stumbling, as will appear from the following anecdote :—

The late Rev. J. N. calling one day upon the Rev. Ely Bates, and seeing the first part of Dr. Clarke's Commentary lying on the table, happened to open it in the place where the Doctor makes such large disquisitions and calculations, in reference to the size of Noah's ark ; and argues from these, contrary to the opinion of some critics, that the ark was, in point of size, not only amply sufficient to contain the animals themselves, but the sustenance requisite for them during their sojourn. When Mr. N. had finished reading the criticism, he closed the book, exclaiming, " Thank God, I never found these difficulties in the Sacred Record ;" to which Mr. Bates replied, " Yes, Sir, you have found them as well as Dr. Clarke ; but the difference is, you always leap over them, while he goes through them."

And such, in fact, was the case during the progress of his life and writings. When he met a difficulty, he

waited to examine and go through it in the true spirit of patient investigation, never leaping over obstacles which he could, by learning or labor, remove out of the way, or render subservient to the great object he had in view,—the instruction and benefit of mankind.

His criticisms were often warmly, not to say ungenerously, attacked, not only in reviews, but in the bodies of contemporary works. He read scarcely any of these, controversy being foreign both from his spirit and his object; he stated what he believed to be the truth, and gave his reasons for his belief of it, but never felt himself obliged to argue that others *ought* to be on his side of the question; petty paper-war he ever held as far beneath him.

The very first part of his Commentary gave ample scope, not only for criticism, but hyper-criticism. It related to the *Nachash* of *Moses*, Gen. iii. ; where Dr. Clarke states it as probable, “ that it is not the serpent, nor any kind of serpentine genus, but rather a creature of the ape, or satyrus kind, which tempted our first parent :” the reasons which support this criticism are before the public ; of these they have long judged ; and it will, no doubt, remain a question for the curious while criticism itself exists ; it is, however, a matter of surprise, that it gave such offence to many ; they did not like to forego their old opinion, and determined to fight for it while they had hands or feet, or even like Sir Witherington of old, who

“ When his legs were smitten off,—  
He fought upon his stumps.”

There are few things in which ill-nature appears more ill-placed, or less amiable, than in the form of sacred criticism ; if truth be desirable,—if the progress of information be a consummation devoutly to be wished,—why should it be

exposed to the *railing* of tongues, which can only cavil, not convince? Though the arguments and reasonings Dr. Clarke brings forward to support the hypothesis of the *Nachash* of Moses being of the ape, or ouran-outang kind, is too long for insertion in this place, we need not refrain from giving his concluding observation as an example of that modesty of manner in which he ever treats criticisms of this kind. His words are,—

“ If, however, any person should choose to differ from the opinion stated above, he is at perfect liberty so to do : I make it no article of faith, nor of Christian communion ; I crave the same liberty to judge for myself that I give to others—to which every man has an indisputable right ; and I hope no man will call me a heretic, for departing in this respect from the common opinion, which appears to me, to be so embarrassed as to be altogether unintelligible.”

But, notwithstanding this liberal and generous observation, few criticisms have called forth more spleen and babble of tongues than this; many, ill-affected to the work, looked upon the singularity of it as the forerunner of its languid existence, if not of its death, and their paper missiles flew to beat it down ; but it withstood their attacks, and the work walked forth in its own might, wholly unaffected by such efforts. But there were other persons, on the contrary, who not only admired, but adopted the hypothesis, and some used even banter ; an anonymous example of which, appeared in one of the public papers :—

#### LINES ON THE NACHASH OF DR. ADAM CLARKE.

The Rev. Dr. Adam Clarke asserts,  
It could not be a serpent tempted Eve,  
But a gay monkey, whose fine mimic arts  
And fopperies, were most likely to deceive.

Dogmatic commentators still hold out,  
 A *serpent*, not a *monkey*, tempted madam ;  
 And which shall we believe ?—without a doubt  
 None knows so well what tempted EVE, as *ADAM*.

*Lake of Letter-Kenny.*

(signed)

R. R.

Thus, surrounded by his friends, critics, and the public at large, he diligently prosecuted his arduous labors, though his spirit was often bowed down by their magnitude : for, to the *Commentary*, it must be remembered, was added the *Fœdera* ; both of which works were not only laborious in themselves, but involved high responsibility, and extensive and minute research ; and added to these, were uninterrupted ministerial duty and preachings.

The following letter of Dr. Clarke, to Lord Sidmouth, recommending to his interest and favor Mr. Henry George Keene, now Oriental Professor at the *Hertford College*, will evince the kind interest and affection he entertained for his young friend, and be but a just testimony to that integrity of Character which he not only then possessed, but which he still retains.

“MY LORD,

“PRESUMING on your well-known benevolence and candor, I beg leave to call your lordship’s notice to the following request. Having this day heard that *Sir Hartford Jones* is appointed ambassador to *Persia*, and supposing that the whole of his suite may not yet be completed, and that your lordship may probably be consulted on the subject of proper persons to accompany *Sir Hartford*, I beg, with great deference to your lordship’s judgment, strongly to recommend Mr. *Henry George Keene*, a young man of excellent understanding, and unblemished

morals, lately returned from *India*, who has made very considerable progress in Persian and Arabic literature, as will readily appear from the transactions of *Fort William College*, where he has had his education ; and who, in such an embassy, from his knowledge of the country, and its principal languages, as well as from his integrity, would be found a valuable acquisition in the capacity of secretary, or in any other department where strict probity, and skill in the languages, might be deemed essentially requisite : as I know Mr. Keene wishes to return to *India*, and that he has a peculiar taste for Oriental literature, any appointment in this way would, I am sure, be highly acceptable to him.

“ Should your lordship have any opportunity of serving this young gentleman by a recommendation, I am fully confident he will do honor to any place of trust or responsibility to which, by such recommendation he might be entitled, and ever remember with becoming gratitude your lordship’s interference in his behalf. My lord, on no precarious evidences of integrity and ability would I recommend any person to your lordship’s notice, nor do I presume to say that on these accounts Mr. *Keene* should take place of any other worthy persons who may, from earlier application, have been so fortunate as to obtain your lordship’s approbation. There may still be some employment of this nature within your lordship’s influence, where Mr. Keene’s talents might be exerted to the credit both of his country and himself. Most humbly begging pardon for the liberty I have taken in thus intruding on your lordship’s attention, I am, my lord, with sentiments of the highest respect,

Your lordship’s much obliged, and humble Servant,  
ADAM CLARKE.”

It appears that at the close of this year, Dr. Clarke went to *Cambridge* on some business connected with the Record Commission, which occupied him for a few days, and that, during his stay in that town, there occurred a branch-meeting of the British and Foreign Bible Society ; to shew that his feelings on this subject were not become dull, and that the fine gold had not lost any degree of its brightness, it is but necessary to give a copy of a hastily-written letter he addressed to Mrs. Clarke, which is as follows :—

*Cambridge, Dec. 12, 1811.*

“MY VERY DEAR MARY,

“I HAVE to-day witnessed such proceedings as I never witnessed before. Here has been a Meeting to form an Auxiliary to the British and Foreign Bible Society. Lord *Hardwicke* in the Chair, supported by Lord *Francis Osborne*, the Dean of *Carlisle*, and several of the Professors, &c., of the University : the Meeting lasted from eleven to nearly four o'clock ; and such speeches I never heard : Mr. *Owen* excelled his former self : Mr. *Dealtry* spoke like an angel of the first order ; and Dr. D. E. Clarke, the Russian Traveller, like a seraph : every thing was carried *nemine contradicente*, and the meeting concluded in a blaze of celestial light.

“Every man seemed to swear that he would carry the *Bible* to all who never knew it, as far as the providence of God should permit him to go, and thus act up to his precept, in publishing ‘Glory to God in the highest, and peace and good-will among men.’ For myself, I have nearly broken my new staff with thumping, after having made my fists sore in pounding the table. I did not laugh and cry alternately, I did both together, and completely wet my new pocket handkerchief through with my tears :

between two and three hundred of the University young men were the first movers in this business.

"I can scarcely get my wretched pen to make a mark, but am,

My very dear Mary,

Yours affectionately,

ADAM CLARKE."

For an interesting and farther account of this Meeting, the Reader is referred to "*Otter's Life of Dr. Daniel Edward Clarke.*"

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DURING the early part of the year 1812, Dr. Clarke continued almost incessantly to labor at his Commentary and the *Fœdera*: he rose early to his work, and, except when ministerial duty called him from his study, he continued his work till the evening; Mrs. Clarke saving him as much as possible from idle or unimportant interruptions. During this time he had completed and published the *Pentateuch*, and *Book of Joshua*. In answer to a Letter, with a presentation copy to Lord Sidmouth, that nobleman sent the following reply:—

*Richmond-Park.*

"DEAR SIR,

"I RECEIVE with great pleasure every proof of your remembrance and esteem, because I have a perfect conviction of the excellence of your principles, and of the purity of the motives which direct the whole of your

conduct. Your last kind present, and the Letter which accompanied it, reached me in town on Thursday last, but I have been so circumstanced since that time that, it has been out of my power to thank you sooner. I know you are very much engaged ; but if you could make it perfectly convenient to yourself to call upon me at No. 18, Charles Street, St. James's Square, at eleven o'clock on Saturday next, I should have great pleasure in seeing you.

I am, with sincere esteem, Dear Sir,

Your obedient humble servant,

SIDMOUTH."

To the Rev. Thomas Roberts, Dr. Clarke also wrote on the subject of his labors and anxieties, in reference to his Commentary. The Letter is dated,—

*2, Harpur-Street, Jan. 23, 1812.*

"MY VERY DEAR FRIEND AND BROTHER,

"Most heartily do I thank you for your kind notice of one who has loved you long, and loves you still as much as most friends you have, or can have upon earth. To hear of your happiness will ever increase mine ; and I can say I never hear of your sorrows without sympathy.

"We are, through mercy, in a measure of health. I go on fagging at my almost endless work, as usual. Deuteronomy is nearly finished : they have the last sheet at press. Fifteen chapters of Joshua are ready to go to press ; I think I must join both those Books together in one Part.

"At the conclusion of Deuteronomy, you will find a variety of highly useful and curious Tables, that cost me not a little trouble. I have also inserted a Dissertation

on the Pentateuch, of my own composing, and another on the character of Moses : but as I was confined for room in both cases, I could not make them what I wished. Joshua's sun and moon standing still, kept me going for nearly three weeks. That one chapter has afforded me more vexation than any thing I ever met with. And even now, I am but about half satisfied with my own solution of all the difficulties, though I am confident I have removed mountains that were never touched before. Shall I say that I am heartily weary of my work :—so weary that I have a thousand times wished I had never written one page of it, and am repeatedly purposing to give it up. No man should undertake such a Work alone ; and I have no soul to help me.

“ Write soon, and let me know how you get on. Heartiest love to Mrs. R., in which my Mary joins.

I am, my very dear Brother,

Yours most affectionately,

ADAM CLARKE.”

In the month of April, 1812, Dr. Clarke, as it appears from his Journal of that period, again visited Cambridge, for the purpose, “ of examining the contents of the different Libraries, especially the *University Library*, and those of *Corpus Christi* and *Magdalene*, for State Papers for the projected new edition of *Rymer's Fædera*.” It is not necessary in this place to give an account of all the papers, &c., which Dr. Clarke found in the course of his examinations ; the most important of which are all noticed in his Report to the Commissioners, under the article *Fædera*. A few things, however, which do not appear in that place, will in this connection

gratify the curious Reader: among this number is the following :—

“*April 22.*—This whole day has been employed between Corpus Christi College, and the *Pepysian*, at Magdalene College.

“I have begun to collate the allegorical poem, called *King Hart*, written by the famous *Gawin Douglas*, Bishop of *Dunkeld*, and brother to the Earl of Angus. This work, which I have undertaken at the request of Lord Glenbervie, is one of the most difficult I have ever attempted. The poem is in what is called ‘*The Folio Maitland MS.*’ and is so ill-written in a very bad hand, and the ink so pale, that in many places it is scarcely legible, and requires such attention as distracts me much. Mr. *Pinkerton*, who has copied and printed it in his First Vol. of ‘*Ancient Scottish Poems*,’ has made many mistakes, and arbitrary alterations; and yet he is worthy of great praise, for having done his work so well, every thing considered. The original writer, has also made several mistakes, and blunders, and left out some whole lines. He has been misled also by the Homoioteleuton; and instead of the corresponding rhyming word, has repeated the preceding. It is a pity that no other copy of this poem is known: it is a beautiful, correct, and well-supported allegory. A thought strikes me:—*John Bunyan* seems to have borrowed his *Pilgrim’s Progress* from *Bernard’s Isle of Man*: *Bernard*, his *Isle of Man* from *Fletcher’s Purple Island*: *Fletcher* took his plan from *Spenser’s Fairy Queen*: *Spenser*, his *Fairy Queen*, from *Gawin Douglas’s King Hart*: and *Douglas*, his plan from the old *Mysteries* and *Moralities*, which prevailed in, and before his time.

"This curious poem, as it exists in the Maitland MS. which I have carefully collated, appears to have been ill preserved in some sooty cabin, where it has been exposed to wet, which has rendered much of the writing almost illegible: Mr. *Pinkerton* has introduced a new person into the prosopopœia, which neither appears in the place he now occupies, nor in any other place in the original poem. In the MS. there is neither preface nor argument, nor is it divided into cantos: these are all of Mr. P.'s own adding. There is also a line omitted in the MS., but what it was who can tell? Mr. P. has, however, made one to supply the place: but if he have made some mistakes, it is not to be wondered at: few men in England could even have assisted him in the work; and perhaps not one in the kingdom could have copied it with a tenth part of his accuracy. I have collated the whole of this poem with the original, word for word, and generally letter for letter, so that I hope the collation may now be considered as complete.

ADAM CLARKE."

*Pepysian Library, Magdalene College,  
Cambridge, April 22—24.*

This collation of the poem of *King Hart*, Dr. Clarke copied and sent to Lord Glenbervie, upon his return from Cambridge. It is entitled, "Observations on a Comparison of the Allegorical Poem, called *King Hart*, with the printed copy in Mr. *Pinkerton's* *Ancient Scottish Poems*, with the Original MS. in the *Pepysian Library*." Lord *Glenbervie* was himself a descendant of the famous *Gawin Douglas*, and of course to him the collation had a peculiar interest. It will be remembered that Lord Glen-

bervie was one of the Lords Commissioners on the Public Records ; and he ever retained for Dr. Clarke a high regard, not only personally expressed, but testified in a series of Letters. But to return to the Journal.

“*April 29.*—I spent the evening in company with several young gentlemen : they appeared pleasing and pious. There is certainly much of the fear of God in this place ; and so many literary advantages, that even the hearts of the foolish might understand knowledge ; and the tongue of the stammerer be ready to speak plainly.

“*April 30.*—I continued my work at Corpus Christi College, and made beside a pretty large extract from a MS. of the thirteenth century, entitled, *De Mirabilibus Britanniae*. Among other things the Author mentions *Stone-Henge*, and the manner in which the stones are poised upon each other : this continues so to the present day. He also mentions the *White Horse*, near *Devizes*, which is made on the side of a hill, on which no grass grows : this also continues to the present day ; and by this MS. we know that that figure of the horse has lasted at least 500 years.”

We shall not give the Reader any farther details from this Journal, as it relates almost exclusively to the *Fœdera* ; but proceed with some extracts from his second Irish Tour, which, as he states, he commenced on the 9th of *June*, 1812, to prosecute his farther examinations and researches under the Commission for the Public Records.

“Left London at six, A. M., in the Liverpool coach, having under my care a young lady, named Miss O. C.,

a perfect stranger to me; but whom I was requested to protect to Dublin to her friends. I soon found that she was a Roman Catholic, but of a very amiable disposition; and, in her own way, conscientiously religious.

“*June 11.*—I preached in *Liverpool* to an immense crowd in the Pitt Street Chapel. I understand a Roman Catholic lady, who had long been seeking rest for her soul, came to the preaching: she was deeply convinced that the foundation of her hope must be alone in the death and merits of Christ. Her heart appeared as if broken in pieces under the Word, and God shewed her the way of salvation by faith, through the blood of the Cross.

“*June 12.*—I have continued in *Liverpool* waiting for my son John, who has been sent after me by His Majesty’s Commissioners, to make some searches with me in the different offices in Dublin.

“*June 13.*—My son, thank God, is arrived: but the wind proving contrary, the people wish me to preach here to-morrow.

“*June 14.*—Though really ill, I ventured to preach at Brunswick Chapel to an attentive crowd of hearers: my sermon was long, and my subject on the providence and mercy of God: He wrought for his own name, and I have reason to believe much good was done.

“We had a bad night at sea: one mast was split, and the breeze blew stiff, and was against us: however, through mercy, we reached Dublin in safety; and I thank God that he has preserved us during all our perils, by land and by water.

"I have visited many of my friends, and have been received by them with their wonted kindness and hospitality; but, owing to the absence of the Bishop of *Kildare*, who is Dean of Christ Church, I find it difficult to gain access to those archives.

"*June 21.*—I preached in the morning to a great concourse of people, and again in the evening: but the labor was too much for me: for this the people care nothing, and think as little.

"Having continued my searches for several days in Christ Church, I was entreated to go and preach at *Drogheda*; and accordingly I set off, accompanied by my son and friends; calling at the place where the Battle of the Boyne was fought, and also at *Minster Boyce*, the rest of the party not having seen these places, and which I was glad in having an opportunity of more minutely examining myself. After finishing my observations, I went into the little village, which is composed of about six or eight houses, or hovels, where the wretched inhabitants exist in a state of the greatest degradation imaginable. I enquired into their circumstances respectively, and gave each of them a little money, for which they poured out upon me a torrent of blessings.

"In the evening, as the house was too small to contain the congregation, I preached, with the permission of the Mayor, in the New Market, a very large and spacious square, and had about 1000 very serious hearers, among whom were some clergymen, three priests, and the chief inhabitants of the place: I had much liberty, and left my testimony for salvation by Christ Jesus alone.

"The following day I returned to *Dublin*, and went to visit a friend who had purchased, and gone to inhabit, a new house, and wished myself and a few religious friends

to assist him in dedicating it to God. Our meeting was pleasing and edifying, and the family seemed to rest in confidence that God would vouchsafe them His blessing in their new habitation. Whatever is consecrated to God, He will invariably preserve and protect ; and when we acknowledge Him in all our ways, He will direct our steps.

“ *June 28.*—I preached this morning at seven o’clock, to a large congregation in Wesley Chapel, with considerable freedom. I afterwards breakfasted in a mixed company, very little either to my edification or satisfaction : I feel I am not at home, and cannot do as I would. When at home, I never go out to breakfast ; and, except as far as it is necessary for the fulfilment of my ministerial duties, never go out on the Lord’s day. I afterwards preached at White Friar Street, and had a most noble congregation. I am sure what was there said, will not be soon forgotten. I closed the day with much weariness through my public labors. Shall all this fatigue, anxiety, and distress, be ultimately in vain to myself and my hearers ? God forbid !

“ *July 1.*—We this morning commenced our Conference work, by beginning a rough draught of the Stations, &c.

“ *July 4.*—We were this morning informed of the death of one of our senior preachers, on his way to the Conference. Worn out in the work, he was incapable of bearing the fatigue of riding ; an inflammation on his chest was the consequence of his exertions to proceed on his journey. He was obliged to stop at *Montrath*, and a medical man, being sent for, pronounced his disorder to be, ‘ a dangerous, putrid, infectious, malignant fever.’ The

people in whose house he was, took the alarm, and requested that he might be removed. His friends went and took an empty house in a sequestered part of the town, fitted it up as speedily as possible, and when about to carry the dying minister of God thither, the people of the neighbourhood rose up in a body, and absolutely refused to permit the sick man to be carried to the place. Things were now come to an extremity; the doctor urged the danger, and the affrighted family required his instant removal: a waste house, adjoining the one in which he lay, was procured; the holes and breaches of the walls were stopped with straw,—a bed was carried into the place, and the dying messenger of God was lifted over a sort of parapet wall which separated the two houses. Here he was laid; and requiring a little cold water to quench his parched mouth, he took it, and having drank, said, ‘I shall soon drink of that river, the streams of which make glad the city of God.’ In this place he lingered a few days, and then went from all his miseries and woes into the bosom of Abraham! Such was the end of *John Grace*, after twenty-five years spent in the public ministry of God’s word. He was a man of great integrity, sound judgment, good abilities, and genuine piety. Though his life was near its close,—his constitution being nearly worn out, yet had it not been for the anxiety he felt on account of the alarm of the family in whose house he was, and the want of really good medical advice, his life might have been spared some time longer.

“How mysterious is this Providence of God! Here the noble *Abner* died as a dog dieth! As an itinerant preacher he had not a house of his own, though sojourning in the tents of others; and at last, he had not a place, the habitation of mortals, in which to render up his last breath! Oh, God! how marvellous are thy works, and thy ways

past finding out. Yesterday he died, as before related ; to-day, with hurried despatch and precipitation, his mortal remains were deposited in the earth. Lord, Thou seest, and wilt judge.

“ *July 6.*—I have this day received a letter from the Right Honorable the Speaker, desiring my return to make some searches in the Tower of London, and in Oxford, for materials for the farther completing of Rymer’s *Fœdera*.

“ *July 16.*—We sailed from *Dublin* to *Holyhead*, and proceeded on our way as fast as we could to *Liverpool* : through absolute fatigue, I was obliged to rest there a little, but on the 25th proceeded to *London*, where I found my family but indisposed, and my second son, *Theodoret*, in a dangerous state of health, owing to a violent inflammation of his lungs.

“ My son being in part restored to health, and having been desired by His Majesty’s Commissioners to proceed to *Oxford* for the purpose of collecting papers for the *Fœdera*, I have reached this place, and to-day (*Aug. 5.*) waited upon the Rev. Mr. Gaisford, Regius Professor of Greek in Christ Church, and delivered to him the Speaker’s letter. He received me very politely, and promised every assistance in examining the *Bodleian* library, of which he is *curator*.

“ *Aug. 6.*—I went to my examinations, and afterwards, by Mr. Gaisford’s invitation, dined in Hall at Christ Church. After dinner, I spent two hours with him very agreeably in the common room.

“ It was no small gratification to a Methodist preacher

to dine, and to sit on the same seat, and eat at the same table, where Charles Wesley, student of this college, often sat and dined : and where that glorious work, by the instrumentality of which some millions of souls have been saved, had its commencement, in conjunction with Mr. John Wesley, of Lincoln College.

“ Oh, what hath God wrought since the year 1737.

“ This city is the nurse of this great work, and yet, has it profited ? The law went forth from Zion, and the word (doctrine) of the Lord from Jerusalem ;—but have *Zion* or *Jerusalem* greatly profited by the law, or by the doctrine !

“ Finding it inconvenient to be at an inn, I procured a lodging at a private house. I am surprised and pleased to find that these are the very same apartments, occupied for twenty-five years by the celebrated Dr. *John Uri*, a *Hungarian*, educated at Leyden, and invited over by the University to arrange, catalogue, and describe the Oriental MSS. in the *Bodleian* library. He edited, and translated into Latin, the famous Arabic poem called the *Bordha*. I have a MS. of the original, allowed to be the finest in Europe ; it is a beautiful thin folio, which opens out nearly twelve feet. He died suddenly while eating his supper, about eight o'clock in the evening of Oct. 18, 1796, aged upwards of seventy years. Dr. *White*, the present Arabic Professor in this University, was one of his pupils, and most members of this place, who have distinguished themselves in Oriental literature, owe their information to Dr. *John Uri*. A train of melancholy, though pleasing thoughts, has led me to cut the following lines on a square of glass in the window of the room where he studied,—where he died,—and where I now write.

Sacred to the Memory of  
 JOHN URI, D. D.,  
 Born in Hungary, and educated at Leyden.  
 He was invited over into England by the  
 UNIVERSITY OF OXFORD,  
 To describe, arrange, and catalogue  
 The Oriental MSS. in the Bodleian Library.  
 His oldest and most intimate acquaintances  
 Ever found him to be  
 An honest Man, a pleasing Companion, and a  
 Conscientious Christian.  
 To his profound knowledge as an  
 Oriental Scholar,  
 His Catalogue of the Arabic MSS. in the Bodleian Library,  
 His Hebrew, and Arabic Grammar ;  
 His edition, and Latin translation, of the  
 Celebrated Arabic Poem, called  
 AL BORDHA,  
 Together with his numerous Pupils  
 Who have distinguished themselves in the Walks of Literature  
 Opened to them by their Preceptor,  
 Bear the most distinguished and decided  
 Testimony.  
 A stranger to his Person, but not to his  
 Literary and moral worth ;  
 Dares to entrust even to GLASS,  
 In the apartment twenty-five years  
 Occupied by this eminent man,  
 This Memorial  
 To Learning that can never *perish*,  
 And Virtues that can never *die*.  
 After suffering much by increasing infirmities  
 During the last two years of his life,  
 He died suddenly in his apartments,  
 About eight o'clock, of the evening of  
 October 18, 1796,  
 Aged 70 years.  
 His mortal remains were deposited in the  
 Chancel of St. Michael's Church in this city,  
 Where, for lack of a monument,  
 The passenger can scarcely say,  
*Here lies Uri.*

"For several days I spent from nine to three o'clock in the Bodleian, collating the transcript of the *Boldon Book* with two MSS. in this library; one among those of Archbishop Laud, the other among those of Rawlinson: the work is tedious, exhausting, and perplexing; the various readings are many, and of very great consequence in a matter of this nature. In this survey, I find mention of a namesake of mine, *Adam Clarke*, who was a tenant of the Bishop of *Durham* in 1183.

"*Aug. 12.*—After finishing my work in this city, I returned to town.

ADAM CLARKE."

On Dr. Clarke's return, he made a fair transcript of the Poem of "*King Hart*," and forwarded it to Lord *Glenbervie*; which his Lordship acknowledged in the following Letter.

*Wroton Abbey, Aug. 5, 1812.*

"DEAR SIR,

"I AM ashamed not to have sooner acknowledged how much I feel myself obliged to you for the trouble you took in collating the MS. of '*Gawin Douglas's King Hart*,' with the printed copy, but I had hoped to have seen you at the *British Museum*, and to have thanked you in person. On my arrival at this place yesterday, I found your note, with the very neat and distinct copy of the various readings, for which I beg you will accept my best thanks. This will completely answer my purpose, though when we are both in London, and it shall suit your convenience, I shall be glad to see your complete copy of the whole.

"I think myself unfortunate, in not having known that you were in Oxford yesterday, as I then passed through

that place on my way hither. There is in the *Bodleian* a MS. by *Junius*, containing notes and explanations of words in Gawin Douglas's Virgil. On a cursory examination of it, four or five years ago, the whole seemed to me to have been inserted in his printed work : perhaps, if you have leisure, you will take the trouble to see whether I was right in that opinion.

"I found in the *Ashmolean* collection, among some other things relative to the family of *Douglas*, a Latin epitaph on one of that family, one of the Earls of Angus, taken from a monument at *St. Germaine*, near Paris. I transcribed part of it, but some accident interrupted me, and I was obliged to reserve the Transcript and examination of the other particulars, till some subsequent opportunity, which has never yet presented itself.

"Might I request of you to have it copied for me, and the other articles examined.

"I set a high value on the *Ancient*, and *Romæic* Greek New Testament, you were so kind as to send me ; they form a valuable addition to a pretty complete collection, which I already possessed of different editions.

"I hope you will be successful in discovering important additions to the *Fœdera* at Oxford.

Believe me, my dear Sir,

Your very faithful servant,

GLENBERVIE."

[*From the Same.*]

*Whitemead, Dean Forest, Aug. 16, 1812.*

“MY DEAR SIR,

“MANY thanks for the trouble you have taken : the copy of the Latin epitaph, as you have written it, quite answers my purpose.

“I am very sorry to find that your labors, in preparing the new edition of the *Fœdera*, should have injured your health : I am an admirer of old adages, and the Greek saying σπευδε βραδευς, which has become proverbial in all countries, and languages, is an excellent maxim : I fear you work too hard, and I fear also that you are too anxious to attain absolute perfection in the important work you have in hand. I have known the works of many able men prove abortive from the like cause, and *le mieux est l'ennemi du bien*, is another favorite axiom with me.

“I shall be very glad to possess the Stereotype Irish New Testament. I do not understand that language, but I am ambitious of possessing a complete collection of all the Sacred Writings, both in the Oriental, and in all translations into European languages. I already have an old *Irish Bible*, with the autograph writing of *Archbishop Usher*, upon it, presenting it to my grandfather, the pious and learned *Robert Douglas*, Bishop of *Dunblane*, at the time of the Revolution.

I remain, dear Sir,

Your's, most truly,

GLENBERVIE.”

The following Letter is from the Right Hon. Charles Abbot, then Speaker of the House of Commons.

*Kidbrook, 13th August, 1812.*

“DEAR SIR,

“IT is with very sincere pleasure that I find your reception at *Oxford*, has been such as I was desirous it should be, and that you have obtained the courteous and cordial assistance of Mr. *Professor Gaisford*, and Mr. *Bandinel*. Although I have no means at this time of communicating immediately with the other Commissioners of the Public Records, I can have no hesitation in expressing my own wish, and in anticipating their sanction to the same request, that you would be so good as to draw up a short Report upon the *Boldon Book*, its origin, and different MS. copies; and I wish it were also possible even now, to have the *Padsey Book* for the Text, and to use the latter MSS. only, for their various readings and additional contents.

“I am much obliged to you for the Prospectus of Mr. *Bandinel*’s enlarged and improved edition of “*Dugdale’s Monasticon*,” and by this post, I have desired his bookseller to put down my name as a subscriber.

I have the honor to be, Sir,

Very truly, and faithfully your’s,  
CHARLES ABBOT.”

It appears that, in the summer of this year, Dr. Clarke again visited *Ireland*, chiefly on the business of the Record Commission. To this anticipated event, the following Letter from the Bishop of *Kildare* refers.

*London, 8th June, 1812.*

“DEAR SIR,

“As I shall not go to Ireland, before the beginning of July, I shall content myself with giving you an introduction to Mr. *Herbert*, Chancellor of Christ Church, and at this time, Sub-Dean thereof.

“You will perhaps find it difficult to obtain the attendance of a member of the chapter upon you in your researches, because all will be absent from *Dublin*, except those whose duty it will happen to be to attend the daily service of that cathedral: there will be, however, rest assured, every disposition to meet your views and wishes.

“I feel myself extremely obliged to you for your valuable present. Your valuable catalogue of writers in continuity of “Sacred Literature,” appears to be a work of great utility to the student, and of much value to those more advanced, and to whom helps to the memory are peculiarly acceptable. I have not read your Discourse on the *Eucharist* all through: in it you have given me something to do, for though your work be small in size, it is vast in its subject, and founded on preliminary data and reasonings, to which my mind has accustomed itself to turn, and in which it has been exercised in some degree in conversations with Messrs. *Crowley* and *Cozens*, to whom every discussion concerning the impiety, folly, and absurdity of the Mass was acceptable, after they had freed their minds from that superstition: I thought I could do no better than enter into the type of the passover to shew the antecedents, and the perfection of that to

which they referred as their relative, which being once found, cannot again be looked for, without manifest contradiction. I agree with you, that this subject should be more dwelt upon in the Pulpit, than it usually is.

I have the honor to be, Dear Sir,

Your most obedient and humble Servant,

CHARLES, KILDARE."

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[*From the Same.*]

*July 5th, 1812.*

"REV. SIR,

"I HOPE you have already received from Mr. Chancellor Herbert, of Christchurch, and the rest of the Chapter, more attention than you have had from me. Nothing is so fatal as procrastination, and I am an example of it: for, with full intention to write to the members of the Cathedral respecting your desire to peruse our papers, I have put it off from day to day, still expecting that I should announce to you my wishes to attend you in person. I cannot now flatter myself any longer in that way; and am only solicitous to repair any mischief that my silence may have occasioned. Accordingly, by this post, I have written to Mr. Chancellor Herbert, whose place of abode will be made known to you by Mr. M'Culloch, the verger of the church, to whom also I am about to write, enclosing this Letter.

"As you intended to stay till the 15th, I hope still to be useful to your researches, though I cannot assist in them.

I remain, Rev. Sir,

Your most obedient and humble servant,

CHARLES, KILDARE."

*To the Rev. Dr. Clarke.*

On the publication of the fourth part of his Commentary, Dr. Clarke as usual sent a copy of it to Lord Teignmouth, for whom he had the highest personal esteem : it was accompanied by the following Letter, which shews the Plan he contemplated in the prosecution of the Work.

2, Harpur Street, 1812.

“MY GOOD LORD,

“As you have so kindly received the former Parts of my Commentary, have the goodness to receive this Part also. In reference to my own design, this completes the first part of my Plan, which was to give the most correct view I possibly could of the nature and design of the *Mosaic* institutions,—of the Church in the wilderness, and its subsequent establishment in the Promised Land, under the direction of *Joshua*. The Preface to *Joshua* will farther explain my meaning to your Lordship.

“Having completed my observations on the old law, and the establishment of the Jewish religion and people in the Promised Land, according to the relation in the Pentateuch, and the Book of *Joshua*, I have now, for the reasons assigned in the Preface to the latter Book, taken up the new law, the Gospel of our Lord Jesus ; and should it please Him to spare my life, I hope to finish it with the Acts of the Apostles, as a parallel and complement of the preceding Work. The great variety of Tables connected with this Part have cost incredible labor, and are the only work of the kind in the English language : a conviction of their great utility induced me to go through with them at much trouble and expense, in order to make them what they are ; yet, as the subject is not *ad captum vulgi*, I expect the thanks of but few persons for this my labor.

“I congratulate your Lordship on the astonishing, ra-

pid, and increased success of the British and Foreign Bible Society : by its instrumentality we may truly say, that the current of Divine Truth is strongly directed on *Asia*, and I trust we may also add, that even *Ethiopia* begins to stretch out her hands to God.

“Permit me, my Lord, to say that I feel truly and deeply anxious for your Lordship’s health : as far as my poor prayers can avail with the ever-blessed God, for the continuance of your valuable life, and the preservation of your health, they shall continue to be as they have been offered fervently at the throne of grace. May the Lord of heaven and earth bless your Lordship and family with every blessing of the Gospel of Peace.

“I have the honor to be, my Lord, Your Lordship’s much obliged, obedient, and affectionate humble servant,

ADAM CLARKE.”

It must not be lost sight of, that in the midst of these and unnumbered other engagements, Dr. Clarke still pursued his ministerial duties, always preaching once on the Sabbath, and visiting the sick, and giving spiritual counsel to the numbers who applied to him for it, personally and by letter. It was his constant practice to answer all letters as soon as he received them, not only in order that they might not accumulate, but that none might be overlooked, however simple their claim for attention, provided their enquiries appeared to spring from a sincere desire to think and act aright : in this respect, Dr. Clarke was no regarder of persons or rank, ever feeling the souls of his fellow-creatures of equal value.

That he was also engaged with his Commentary we have seen, and that the Record Commission duties pressed heavily upon him, the following Letter will evince. How

it was possible for him to go through so much labor it is not easy to imagine : but his industry was uninterrupted, and in every thing he observed system, and conscientiously redeemed time : but he gave himself no leisure, not even for an hour, taking only such exercise as attending Committee-Meetings, and his walks to and from his preachings, required. The following Letter is dated,—

2, *Harpur-Street*, Dec. 2, 1812.

“MY DEAR SIR,

“I FEEL NOW that I am inundated with work, and really cannot tell what to do, or at least what (among a variety of things to be done) should be done first. The following measures remain to be executed.

“First. An examination of 15000 instruments in the reign of Henry III., Edward I., &c., in the Tower.

“Second. The full examination of the chests of perishing treaties, &c., in the Chapter-House, which do not appear to have been noticed by Rymer.

“Third. A report on the examination of 366 Papal Bulls, which have been already collated, connected with a report on the perishing state of those very important documents relative to the commercial and military transactions of these kingdoms, during a considerable part of the reigns of Henry VIII., Queen Elizabeth, and the beginning of James I.

“Fourth. The collating of two copies of the Boldon Book, and entering in the *variæ Lectiones* of the one, on the opposite blank page of the other.

“Fifth. The Introduction to this Record, which His Majesty’s Commissioners intend to print.

“Sixth. Correcting, and finally passing through the press, the ten sheets of the Titles of the Papers in vol. 1. of the *Fœdera*. Query, should this be done before

Mr. L. has pronounced on the additional articles? and can he, or any other person pronounce on these articles without examining them?

“And suppose he should say that one half, or so many of them are good for nothing, or improper: what then? Is this to determine their fate? It strikes me that if such an examination be deemed necessary, it had best be made before the labor, trouble, and expense of copying the articles; and let only such be copied as are thus judged to be proper. Now if this be thought most expedient, I had better copy nothing of what I may find, but make the best titles I can, and let that be submitted, and the articles copied or not copied according to decision. My own opinion of what I have selected is this. First: the least considerable of them is equal in importance to a thousand which I could select from the *Fœdera*. Second. In the early reigns, I was obliged to take instruments of comparatively little importance, because there were none other to be found. But, Third: none have yet been admitted of a different description from others already in the *Fœdera*, keeping continually in view the different departments in that work, and making them my model. Fourth. Many acts are inserted, not so much for their consequence *per se*, but for their relative consequence: they serve to explain, correct, and account for others; and thus to keep up a series as much as possible unbroken. In deciding on their importance, this has ever been a prime object with me; for the *Fœdera* should be like the *deductum Carmen*,—as far as possible a connected historical detail of public transactions, from its commencement to the conclusion of the times through which it has passed. That the original edition is in this respect most sadly deficient, His Majesty's Commissioners well know, and to supply in some tolerable measure this defect, especially in the

earlier parts of our history, after searching every repository within my reach, I have been obliged to take the long pain and travail of examining all our ancient historians; and that this has been done to some good account, the selections from that quarter will prove; selections which I judge essential to the tolerable perfection and integrity of such a Work; and I may add, selections which I should have been glad to have carried much farther, but was deterred from it merely to save expense. But I have wandered from my subject, my only design in sitting down to write being to request you to say which, of all the measures now remaining to be executed, I should undertake first. I own I feel myself now fairly distracted, and almost discouraged. No person can work without time and means: sometimes I seem destitute of both. In all circumstances,

I am, dear Sir,  
Your affectionate, humble servant,  
ADAM CLARKE."

*To John Caley, Esq.*

It will be no cause of wonder that these important engagements pressed painfully upon Dr. Clarke's spirit, and injuriously upon his health: he sighed for quiet, and besought his friends to get him out of London, and all its hurrying concerns; but they judged that he could not be spared from the active post at which he was placed; for while there, he not only could work well, but he would keep to it while the responsibility was upon him, never trusting his duties to another when it was within his own power to perform them. The Committee Meetings of the British and Foreign Bible Society were also very frequent, and the work connected with them arduous.

His Commentary was called for loudly by impatient

subscribers, and the *Fœdera* was laborious beyond calculation: yet how to get away he knew not; and where to go was also a matter of extreme difficulty to decide. Circumstances, however, still conspired to keep him in London, and thus to retard for some time longer his eagerly sought, and almost indispensable project, of retiring into the country.

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IN January, 1813, Dr. Clarke received the following Letter from the Right Honorable Lord Glenbervie. It is dated,—

*Brighton, Jan. 22, 1813.*

“DEAR SIR,

“ACCEPT my best thanks for your obliging attention in sending me a copy of the New Testament in *Irish*, printed in stereotype.

“In reference to Mr. Bandinel's Work;—we have had it already under our consideration, at the Board for the affairs of the Woods and Forests Estate of the Crown, whether we ought to subscribe to the new edition of the *Monasticon*; and I shall bring the matter again before that Board as soon as I return to town: the testimony of so competent a judge as yourself will have just weight with us. The Prospectus you took the trouble of transmitting to my office has not yet reached me here. Does Mr. Bandinel intend to distinguish in some obvious manner his additions and the result of his own researches, from the original.

"I proceed daily, but alas! slowly, in my preparations for a new edition of all that has been preserved of the Works of the first translator into English verse (perhaps the first into any modern language) of *Virgil's Æneid*. I proceed so slowly, partly because it requires so much time to collate scrupulously three MSS., and the collation of the fourth in the *Lambeth Library*, which Mr. *Weber* was employed to make with the two printed editions, neither of which correspond with one another, nor with any one of the MSS. : this tedious but indispensable Work would go on faster in more experienced hands : but my official and other avocations, chiefly conducted by writing, employ many hours of my time almost every day of the year, and so follow me, wherever I am, that my tardy progress is chiefly owing to this cause. I cannot, like you, embrace and execute with fidelity and ability, so much business of research and transcription, to say nothing of your original compositions and professional studies and duties.

Believe me, dear Sir,

Yours very sincerely,

GLENBERVIE."

That the subject of the new edition of the London Polyglott, was not forgotten, nor yet beyond the reach of the sanguine hopes of its zealous and warm advocates, appears from the following letter to Dr. Clarke from its strenuous friend, the late venerable Granville Sharp :—

*Garden Court, Temple, Jan. 23, 1813.*

"DEAR SIR,

"Do not yet abandon your former design of publishing a new edition of the Polyglott Bible. Though you got this intended work 'transferred to some of the Bishops, that it might appear to emanate from them alone,' do not sup-

pose that the majority of them will not be inclined to encourage so important a work. I have no doubt that the Bishop of Durham, and the Bishop of St. David's, will subscribe when the work is mentioned to them, which I will do when I have an opportunity; and, besides, I conceive that it is in the way of the British and Foreign Bible Society, to subscribe for several sets of them, not only to be placed in their own library, but also in the Library at *Calcutta*, and many other public libraries elsewhere. I have great satisfaction in your approbation of my remarks on Matt. xvi. 18.

I remain with sincere esteem,

Dear Sir,

Your affectionate friend, and humble servant,

GRANVILLE SHARP."

On the 5th of March of this year, 1813, Dr. Clarke had the honor of being elected Fellow of the Society of Antiquaries; which could not fail to be highly gratifying to him, not only because it was unsought, but likewise as it suited his peculiar taste. Though his mind was so constituted that he never could court honor, yet still he had a high regard for it, when the result of worth or intellectual merit. The great, he respected for their station; the literary, for their learning; the eminent in every class, for the talent which caused that eminence. He acted on all occasions, according to the literal meaning of the exhortation, 'Render to all their due, tribute to whom tribute is due; fear to whom fear; and honor to whom honor is due:' so far did he carry this, that even to the lowest officer of the revenue, in the ungracious discharge of his thankless office, he acted more in consideration of whom he served, than with the feelings conscious of taxation.

In July of this year, having finished another part of his Commentary, Dr. Clarke transmitted a copy of it, accompanied by the following expression of his sentiments, to the right hon. the Speaker :—

“ SIR,

“ As you have done me the honor of accepting the preceding parts of my work, permit me to present you with the remaining parts of my Comment on the Four Evangelists, a work that has in part been prepared for the press for more than sixteen years ; which I have found sufficiently difficult to pass through the press notwithstanding, owing to my many other labors ; nor could I have gone on with this work, and the *Fœdera* too, had not my second son, who is a printer, and sufficiently acquainted with the different languages used in the Comment, superintended the press.

“ As the people with whom I am religiously connected, are not only very numerous, but of considerable weight in the land, I have not hesitated to shew them that those Sacred Oracles, from which they derive the principles of their faith and practice, are in perfect consonance with the principles of the British Constitution, and the doctrines of the Established Church ; not that I doubted their loyalty or attachment to the State, or the Church, but to manifest to them, and future generations, the absolute necessity of holding fast that ‘ form of sound words ’ which distinguishes our National Church, and ever connects the fear of God, with honor to the king.

“ Sir, it is with the most heartfelt pleasure that I can state to you, that this immense body of people are, from conscience and affection, attached to the Constitution both in Church and State ; and the late decisions in behalf of

religious toleration, have powerfully served to rivet that attachment.

\* \* \* \* \*

“ Permit me, Sir, to embrace the present opportunity to return you my best thanks for the indulgence of being admitted under the gallery that evening, to hear a speech which placed the important subject in the most honest and luminous point of view, and which the event proved, was unanswerable.

“ Truly concerned for the state of your health, which I hear is impaired by your extraordinary application to business, and which I ardently pray God to restore and preserve,

I am, Sir,

Your much obliged and humble servant,

ADAM CLARKE.”

*Harpur Street, July, 1813.*

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[*The Speaker's Reply to the Preceding.*]

“ SIR,

“ I AM much obliged to you for the continuation of the Work which has so long employed your learned labors, and of which you have been so good as to send me, from time to time, the preceding parts.

“ If I have been less prompt than I ought to have been in making my acknowledgments to you, I can assure you with the strictest truth that, it is only because the pressure of more urgent duties too often obliges me to postpone the discharge of those which would be more agreeable to my own feelings.

“ After all the preparatory exertions for our publica-

tion of the *Fœdera*, planned and executed by yourself with so much sagacity and industry, His Majesty's Commissioners are rejoiced to find that the Text is actually put to press, and they are gratified by hearing from different quarters, that high expectations are formed of this great work, and that a general opinion prevails of the propriety with which His Majesty's Commissioners have confided the conduct of it to your hands. I am exceedingly anxious for its steady and uniform progress, now that it is fairly launched.

"I beg you will accept my best thanks for the kind concern which you are pleased to express as to what personally concerns me : and with respect to my public conduct upon the particular subject to which you refer, it is certainly a great satisfaction to me to know that it is approved of by so large and valuable a portion of His Majesty's subjects.

I remain, Sir, with great respect,

Ever very faithfully yours,

CHARLES ABBOT."

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It was about the year 1814, that Miss Sharp, granddaughter to Archbishop Sharp, and niece to Granville Sharp, wrote to consult Dr. Clarke as to what he judged best to be done with the many important and interesting papers which had come into her hands, once the property of her Grandfather and Uncle: these consisted of a large MS. collection not only of Archbishop *Sharp's*, but of Bishop *Chandler's*, and Dr. *Mangey's*

papers, containing a vast number of valuable notes, criticisms, and notices on antiquities, languages, and the works of the Greek writers : also a considerable number of Archbishop Sharp's Letters, and projects, which had passed between himself and the Privy Council, relative to the Roman Catholics of this kingdom ;—parliamentary journals, &c. To all these interesting topics was added the correspondence between that Prelate and the venerable Samuel Wesley, of Epworth, a correspondence, which reflected credit on the heads and hearts of both those distinguished individuals. These various papers, Miss Sharp stated to Dr. Clarke, she found so unarranged, and in such utter confusion, that she was herself unable to arrange and investigate them, and she requested him to take this trouble and responsibility upon himself, fully assured that Dr. Clarke's deep solicitude and interest in the Wesley Annals, would fully compensate for the trouble of investigating a subject, on which the papers in question threw such considerable light ; and Miss Sharp feared, she added, "trusting such important documents into the hands of any person but himself." Most cheerfully did Dr. Clarke add this new toil to all the others in which he was at this time engaged ; and in consequence, several chests full of these "Sharp papers," were sent to Dr. Clarke's residence in Harpur Street, and a correspondence of considerable length took place between himself and Miss Sharp on the subject of their final destination : the following note from that Lady will in part illustrate the subject, it is dated—

*Clare Hall, Barnet, April 6, 1814.*

"SIR,

"I SEND you the original MSS. of Archbishop Sharp's life, bound in 4 vols : it was written by his son, Dr. Tho-

mas Sharp. I also send you a copy of it, which is a correct transcript; but one vol. is unfortunately missing, and I now despair of finding it, having looked over all Mr. Granville Sharp's books and papers, in order to find it, but in vain.

"I should be very glad to have this deficiency made good, if you could advise me into whose hands to trust the original of so valuable a book, as I consider myself responsible to my family for all the papers, books, &c. which have fallen into my hands. Some MS. papers of Archbishop Sharp's, I find by red ink notes of Mr. Granville Sharp's, that he has already given to the library of the Bishop of Durham, others of the same description, I shall also offer to his Lordship of Durham, so soon as I get them back from you, if you continue of opinion that they are of sufficient importance. I am disposed to think that all papers which relate to ecclesiastical matters in the dioceses of Canterbury, York, and Durham, would be the best disposed of, by sending them to their respective libraries, but I wait for information from you on this subject, and determine nothing till I get it.

I remain, Sir, with great respect,

Your obliged humble servant,

CATHERINE SHARP."

The overlooking and arranging of these "Sharp Papers" took Dr. Clarke a considerable length of time, but their great interest more than repaid him for his labor; while it obliged an individual, in every respect entitled to his best consideration: many of these Sharp Papers were eventually lodged in the British Museum; at least all those which were esteemed of general national importance.

When it is considered how much public, as well as private duty, Dr. Clarke had to perform, it will be a matter

of wonder how he could make much progress with the important works which he had in hand ; but the secret consisted in his diligent improvement of time : he was prompt and methodical in all his undertakings, and early in rising to begin the varied avocations of the day ;—an example of which, even in minor matters, is contained in the following anecdote.

A catalogue of books having been sent to him late one evening, he immediately looked over it, and saw advertised for sale the first edition of *Erasmus's Greek Testament* ; early on the following morning he went off to the bookseller's and purchased the work. A few hours afterwards, a well known literary character, the late Dr. Gossett, went also to Paternoster Row with the intention of procuring it, but the book was gone ; finding by whom it had been bought, he called on Dr. Clarke, and requested a sight of it, observing, " you have been very fortunate, Dr. Clarke, in having obtained this work, but how you got it before myself, I am at a loss to imagine, for I was at Baynes's directly after breakfast, and it was gone." " But I was there before breakfast," replied Dr. Clarke, " and consequently, doctor, I forestalled you."

It has already been observed, that the health of Dr. Clarke was rapidly giving way before all these accumulated engagements and labors, and it became apparent that he must, in order to preserve life, retire from many of his pursuits : though in preaching, he had been obliged to relax, owing to the severe spasmodic attacks from which he frequently suffered after speaking in a crowded chapel, and then immediately exposing himself to the night air. While he remained in London there appeared no possibility of escaping from his too many and too severe avocations. The Missionary Society also claimed a considerable portion

of his time, as will appear from the interest which was beginning to be publicly taken in its behalf, in consequence of the death of the Rev. Dr. Coke, who had for many years laboriously exerted himself in behalf of the religious instruction of the heathen, and especially of the negro population of the West India Islands. At an advanced period of life Dr. Coke had felt it imperative upon him to visit the Island of *Ceylon*, and he was on his way thither, accompanied by six young, intelligent, and zealous missionaries, when he was seized with an illness on board the ship, which in a few hours terminated his valuable life : after this great loss, it became expedient, in order to extend the missions, to generalize the plan, and accomplish by multiplied agents, what had previously almost devolved upon a single individual.

A meeting was then projected in order to call the attention of the public to missions in general, and was first held in the City Road chapel ; on which occasion Dr. Clarke took the chair, and delivered an address which was by request afterwards published, and is entitled, "*A short Account of the Introduction of the Gospel into the British Isles ; and the obligation of Britons to make known its salvation to every nation of the earth ; in an Address delivered in the Chapel, City Road, London, Dec. 1, 1814, at the formation of a Missionary Society among the people called Methodists, in that city. By Adam Clarke, LL. D., F. A. S.*" Since that period, how widely have the interests of that noble institution spread ! and that Dr. Clarke was not only a faithful, but zealous friend and advocate for missions, and for Methodist missionaries, laboring for their support and increase, will abundantly appear in the progress of the remaining history of his life.

Some short time before this period, Hugh Stuart Boyd, Esq. had introduced himself to Dr. Clarke in order to obtain his opinion in reference to a Theological Criticism. This gentleman's general intelligence, and his eminent acquirements, as a Greek scholar, soon procured for him the esteem and respect of Dr. Clarke, and he shortly became an intimate friend and constant visiter in his house. Previously to this, Mr. Boyd had been known as the author of "*Select Passages of St. Chrysostom, St. Gregory Nazianzen and St. Basil;*" and subsequently, "*Select Poems of Synesius, and Gregory Nazianzen;*" "*The Agamemnon of Æschylus, translated from the Greek, &c. &c.*" Early in the year 1815, he wrote an Essay on the Greek Article, which Dr. Clarke published the same year at the end of his Commentary on *Ephesians*, and the following year the Postscript to the Essay, which appears at the conclusion of *Titus*. In close connection with this subject, is the following letter addressed to Dr. Clarke by Mr. Boyd, dated

*Margate, July 14, 1815.*

"MY DEAR SIR,

"I THINK the following circumstance tends to prove that the rule about the Greek article is true and legitimate. I wonder that I never mentioned it to you before ;—there lives at Chelsea, an old gentleman of the name of Lusignan; he came originally from the Isle of Cyprus, and he understands Greek in the same manner as we understand English, for he learnt it as his mother tongue. I mean of course, the ancient Greek. He lives quite secluded from the world, and pays no attention to the literature of the present day. About two years ago I was introduced to him by a friend; as we were conversing, the subject of the

Greek Article came into my head ; I asked him if he had read any of the controversy respecting it, which had been started by some of our learned men. He answered, that he had not read, nor heard any thing about it. I then asked him to take down his Greek Testament from the shelf, and to look for Titus, chap. ii. ver. 13. : when he had done this, a conversation took place, which I will state, as nearly as I can, in the exact words.

“ *Mr. B.* Pray, Sir, how do you construe these words ?  
του μεγαλου Θεου και σωτηρος ἡμων ?

“ *Mr. L.* I construe them thus, ‘Of our great God and Saviour.’

“ *Mr. B.* Does Θεου here mean the ‘Father,’ or does it mean ‘Christ?’

“ *Mr. L.* It means ‘Christ.’

“ *Mr. B.* May it not mean the ‘Father?’

“ *Mr. L.* Certainly not.

“ *Mr. B.* Why may it not ?

“ *Mr. L.* Because the construction will not admit it.

“ *Mr. B.* Why will it not ?

“ *Mr. L.* Because the article is not prefixed to σωτηρος : if Θεου and σωτηρος had meant two different persons, then the article would have been prefixed to each.

“ *Mr. B.* If, then, two personal nouns be thus joined, and the article be placed before the first, and not before the second, must one person be necessarily intended ?

“ *Mr. L.* Certainly.

“ I shall only observe, that Mr. L. is about eighty-three years old, and has been in the constant habit both of speaking and reading Greek from his childhood,

I am, dear Sir,

Your's affectionately,

H. S. BOYD.”

During a short absence from home in the summer of this year Dr. Clarke thus wrote to his wife on the subject of leaving London :—

“ MY friends, my dear Mary, will not find a place for me where I may have some comfortable rest ; they think I cannot be spared from London, and from the turmoil of public life : but I feel that matters are come to this issue, —if I do not at once get from many of my avocations, I shall soon be incapable of prosecuting any. I must hide my head in the country, or it will shortly be hidden in the grave.”

Accordingly, in the course of this year, Dr. Clarke purchased an estate a few miles from *Liverpool*, which, from local circumstances and situation, he named *Millbrook* ; to this place he removed, with those members of his family who were not otherwise settled in life, on the 20th of Sept. 1815. Previously to this removal, he was strongly urged by different religious and benevolent Societies, to remain in town ; and many of his literary acquaintance also set their faces against his removal, for his labors were by them considered as essentially important : among these, that Dr. Clarke’s services were highly valued by the British and Foreign Bible Society, will appear from the following letter, addressed to him by its Secretary, the Rev. John Owen, at the desire of the Committee of that Institution, when it was understood to be his intention to leave London, in order to take up his residence in the country. It is dated

*Fulham, April 23, 1815.*

“ MY DEAR SIR,

“ I AM instructed by the Committee of the British and Foreign Bible Society, to express their deep concern at

the intimation you threw out on Monday last,—an intimation too strongly corroborated by general report, of your intention to retire from the Metropolis, and thereby to withdraw from the Society the continuance of those services which you have hitherto rendered them in administering the affairs of the Institution. On the extent and the value of those services it would be superfluous in me to expatiate or insist : they are of a nature so distinct from any which others among us have performed, or are able to perform, that you cannot be insensible of their great utility, however your modesty may restrain you from allowing them the estimation they deserve.

“ But permit me, my dear Sir, to observe, that the case which I am instructed to urge upon your consideration, is one wherein your personal humility, the greatest indeed, and most honorable of endowments, must be subordinated to a just appreciation of those literary acquirements, which fit you so eminently for the service of God, in promoting the correct publication of his Word.

“ I need scarcely acquaint you that there is a department in the business of our Committee, which no one but yourself is competent to direct. In that department we can work with you, or rather under you, but we can do nothing without you. Reflect on the *Arabic*, the *Ethiopic*, the *Abyssinian*, and the *Syriac* ; in all which languages we stand pledged to the world for something which has not yet been executed ; and then ask your own heart what you think we shall be able to accomplish in either, if you should resolve to abandon us. I say nothing of the assistance which we have been in the habit of receiving in all our transactions both literary and mechanical, from your general knowledge of business, and particularly from your extensive acquaintance with the practical details of typography.

" A slight examination of the minutes of our printing and miscellaneous committees, would shew how much the ordinary concerns of the Society have profited by your exertions, and how ill we can afford to spare you from the lowest department of its service.

" I am aware I am using a liberty for which I ought to apologise. It is not, I know, for the British and Foreign Bible Society to interfere with those arrangements which you may judge it expedient to make in disposing of yourself and family ; but having witnessed and participated their regret on the occasion to which I have referred, and been charged with expressing it in terms as strong as decorum would allow ; I have felt it my duty to speak in such a manner as to leave no doubt on your mind, how great importance the Committee attach to your continuance among us, and with how much pain they contemplate the possibility of your removal.

I am, my dear Sir,

Yours, very faithfully,

JOHN OWEN."

*Secretary to the British and Foreign Bible Society.*

To this kind and interesting letter Dr. Clarke returned the following reply, which it is only just to insert. Highly did he value the noble objects contemplated by the British and Foreign Bible Society, and willingly and perseveringly he worked in this godlike charity :—

" REV. AND DEAR SIR,

" AFTER having, as far as I could, transacted the Society's business in ultimately settling the mode of proceeding with the *Syriac*, as I informed you in my letter last evening ; I come now to my own business in answer

to the very kind letter which you have written by desire of the Committee.

“ It is certainly an honor to me that I have been at all able, in any respect, to help on so good a work ; and the estimation in which the Committee has held my endeavors, could not but be gratifying. Pleasing as this may be, I neither sought, nor expected it ; I was, I believe, actuated by the same mind that has invariably ruled in the Committee, which never had but one object in view,—to glorify God by doing good to men ; and that God has approved of their work, the result demonstrates, as a most extraordinary blessing has rested on all their labors. Through this especial blessing of God, the Institution is in such a state of prosperity, that we may fairly suppose that as nothing but the hand of the Almighty could have reared it, so nothing but that Hand can demolish it.

“ I can contemplate and anticipate your future success. You have now sailed round the world, and well know how to work your vessel in every kind of sea. Your enemies have been serviceable ; they have lighted up beacons in every place of danger, and they have been the means of preserving you from rocks, shoals, and quicksands. Thus, the wrath of man has praised God ; and if there was a remainder, which might have been injurious to the Institution, that, has God restrained. The Society has now nothing but God to fear, and that very fear will be the means of its preservation and success.

“ But on this Bible business I am apt to forget myself ; and have strangely so done in the present instance, having sat down merely to return you and the Committee my best thanks for this strong expression of your kind regards ; and to assure you, that I have had, in common with yourselves, my reward in my labor.

“As to my continuance in the work, however grateful this would be to my feelings, a variety of causes combine to direct my way, and that of my family, from the metropolis : to specify these, is not necessary : they exist, and they are imperious ; and that is enough. Though distance will prevent my hands from being employed in your behalf, yet my prayers shall not be hindered : they shall be frequent and fervent at the Throne of Grace, for your support and success : nor shall my mind be wholly precluded from some share in your very high gratifications.

“‘Though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ.’

Yours, most sincerely,

ADAM CLARKE.”

BOOK IX.

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**AFTER** a residence of many years in the Metropolis, and during a period of no ordinary interest to himself and the Church, Dr. Clarke must now be viewed in comparative retirement, where he enjoyed that quiet which his spirit and health indispensably demanded. In a short time he felt the beneficial results of the plan which he had adopted.

By the request of the Methodist Society at Manchester, the Wesleyan Conference had appointed him to the Manchester Circuit, whither he went to preach once a month, generally filling up the other Sabbath mornings, either by preaching in *Liverpool*, or in one of the chapels not so far from his own residence. Nearly the whole population around Millbrook was Roman Catholic; the churches and chapels were from two to three miles from his own house; and as this was too distant for his family to go, he immediately erected a small chapel on his estate, for the Methodist preachers to supply. At first only a few Protestant colliers and their families attended; and these, with his own family, the village school-mistress, shoemaker, and blacksmith, formed the congregation at Millbrook.

Here Dr. Clarke not only enjoyed quietness, and breathed pure air, but he engaged himself in agricultural pursuits,

and thus in some measure lived over again the scenes of his youth. All the time he could spare out of his study, was employed in superintending his farm, and watching the progress of his young plantations, or in making agricultural experiments, some of which are to be found in their detail in the Notes of his Commentary on the New Testament. In these employments he had a sufficiency of amusement without its being a burden, and in them he took a lively interest : he was the first in the morning to minister to the hungry claimants in the farm-yard, nor did he ever forget or neglect their wants even in the severity of winter, despite the blowing of the wind, or the falling of the snow ; nor would he ever eat any thing thus reared under his own eye, from the fowl to the cattle. He delighted also in making improvements on his estate, and the order, neatness, and perfection to which he brought it, proved indeed that it was not the vineyard of the sluggard.

The poor of the neighbourhood were his especial care, he supplied them with Bibles and Testaments, and instituted a Sunday-School, which was conducted by the members of his own family, assisted by the village school-mistress, where every Lord's day from sixty to seventy male and female children were not only taught to read, but Dr. Clarke frequently himself went in to encourage the good, and to exhort the disorderly ; and as often as he did so, he interested all by some little tales which told plainly their own moral : the ill-clad children he marked also, and rested not till he could beg or procure the clothes necessary for their comfort. Many of these Sunday scholars were Roman Catholics, and as soon as the morning school closed they returned home, while the Protestant children remained during the performance of divine worship, assembling again in the afternoon, which was entirely devoted to their instruction ; and much moral

good resulted to them from the education and instruction thus afforded.

In the summer of 1815, Dr. Clarke addressed a Letter to Lord Sidmouth in behalf of a young woman convicted of a capital offence : the reply of his Lordship is calculated to inspire the mind with confidence and respect in those constituted authorities which influence and govern the affairs of the State.

*July 26, 1815.*

“DEAR SIR,

“YOUR Letter formed a part of the numerous representations made, from the best motives I am convinced, to the government upon the case of ———. That case, and all the particulars which could by possibility assist the judgment of those who were to decide upon it, were minutely and deliberately considered by the Prince Regent, and the Council, when the Recorder made his Report : the result was a most perfect conviction of the poor creature’s guilt. All the subsequent communications upon this distressing subject were also fully examined, and anxiously weighed, not by myself only, but by the Lord Chancellor, and the Recorder, who met at this office, and again at another place on Tuesday for that purpose, and most painfully to all of us, our opinion remained unaltered. If there had been a doubt in either of our minds, the fatal sentence would not have been executed : as there was none, we had a duty to discharge to the laws of the country, which left us no alternative.

I remain, with sincere esteem,

Your faithful Servant,

SIDMOUTH.”

The following Letter from the Speaker will shew the progress Dr. Clarke was making in his Record work.

*Kidbrook, Dec. 17th, 1815.*

“DEAR SIR,

“THE intelligence that your first vol. of the *Fœdera* will be completed for delivery by the 25th of March next, affords me peculiar satisfaction ; nor in any public work which has come under my notice, have I ever witnessed such uniform and successful exertions as in that which the public will receive from your hands, when *Rymer* comes forth in his new state ; and I rejoice very much in the joint qualities of beauty and compression which you have exhibited in a manner little known to modern typography.

“With respect to the Preface, upon which you ask for my directions, I have no hesitation in requesting that you would be so good as to plan, and execute it in such a way as best satisfies your own mind, comprehending an historical account of the present undertaking, and with such details as your experienced eye will have discovered in the course of your labors ; and I should be sorry to postpone such an introduction as your learned pen can give to the world, until a period when some of us may no longer have the superintendence of a Work which will do some credit to the institutors, and so much, and such deserved honor to your name.

“If it would be of any satisfaction to you, that I should see the proof sheets of your Preface or Introduction, when they have gone through the first operation of the press, I should look through them with great pleasure, and you may depend also upon my not occasioning any delay in their progress.

“Your present residence is, I hope, conducive to your health and comfort also, in which I beg leave to assure you, that I take a very sincere interest.

I am, dear Sir, Most truly yours,

CHARLES ABBOT.”

THE commencement of the year 1816, was unusually severe, owing to a long and intense frost, during which many hundreds of sailors, totally without means of support, were thrown upon the benevolence and compassion of the inhabitants of *Liverpool*: their desperate circumstances immediately excited the active commiseration of many of the gentlemen there, and yet their numbers made it a matter of extreme difficulty, and almost of impossibility, to provide shelter and food for their houseless and half famishing bodies: Dr. Clarke, on hearing these lamentable accounts, resolved on lending his aid to these perishing strangers. He had some cottages untenanted, and into these he put a quantity of *straw* and *blankets*, and then sent into *Liverpool* for twenty of these poor fellows to come down. In the day-time, they were employed in making the road to his house, and at set hours they assembled in his kitchen to their meals, one always remaining in-doors to cook for the rest: this task they took alternately, as agreed in the morning among themselves. When assembled at their meals, Dr. C. always went to enquire if they had all that was necessary: he allowed them also a certain quantity of spirits for grog per day, but on their asking for *tobacco* he endeavored to persuade them against its use; but they pleaded so strongly, and humorously pathetically for it, that fearing its refusal might produce not only discontent, but actual disorder, he was obliged to cede this point to them, frequently urging them to accept the money instead of the tobacco it purchased, but in vain. Expostulating on one occasion, with one of the sailors, and saying, 'I really wish you would give up this silly nasty practice,' he replied, 'Indeed, Sir, I cannot give it up: if you had been in the four quarters of the globe, as I have been, in storms

and tempests, in heat and cold, in hunger and thirst, and often in battle, you would have known the comfort as well as myself, of having such a companion.' This was an argument Dr. Clarke was not prepared to answer: the sailors got their tobacco, and in every respect appeared comfortable and happy, during the three weeks they remained at Millbrook, behaving themselves well, and in no instance committing the slightest injury, excess, or disturbance.

In the early part of this year, Dr. Clarke published his Sermon on "*Salvation by Faith*," and among other presentation copies sent to his immediate friends, he forwarded one to his old and particular friend, Dr. Robert Perceval, whose medical lectures he had attended in *Dublin College*, and to whose professional skill and kind attention he was deeply indebted during a severe and protracted illness, while resident in that city;—an allusion to which is contained in the following letter of Dr. Robert Perceval's to Dr. Clarke, acknowledging the receipt of his discourse on "*Salvation by Faith*." It is dated—

*Kildare Place, Dublin, July 8, 1816.*

"MY DEAR SIR,

"IF a heathen could say, *Immortalia ne sint odia*, surely we may be indulged in the wish, *Immortales sint amicitiaë*. Looking back thus, a period of many years, when our friendship first commenced, I cannot but admire the mighty working of Providence, who, from a spark, which I then conceived was ready to be extinguished on this earth, has now raised to himself such a burning and shining light: little did I think that a frame so enfeebled, so afflicted, could be fitted to encounter such labors, as it has since endured: but animated by that truth which not only presented itself to your sight, (you remember the

Greek inscription on your window—‘ God is love,’) you were enabled, by having it constantly infixed in your mind, to submit with filial confidence to the chastisement of your heavenly father, and he has in due time exalted you : may you go on from strength to strength, till you shall appear before the God of gods in the heavenly Zion.

Your’s, with sincere respect and affection,  
ROBERT PERCEVAL.”

In the month of June, 1816, accompanied by two friends, Dr. Clarke made a tour through part of *Scotland* and *Ireland*, minutes of which he has recorded.

“ *June 17.*—We left Millbrook, at half-past eight A. M., and passed through *Rainford* and *Ormskirk*, and on to *Lancaster*, the county town ; examined the old castle, once the abode of princes, now the residence of felons of every description, it being the county prison : through continual repairs, very little of the old building or walls remains ; but the church, which is almost close to it, is a very fine gothic structure, and beautifully situated. Leaving Lancaster, we entered *Westmoreland*, and came to *Burton*, where we lodged for the night.

“ In the inn are some old pictures little regarded ; one of them represents a fine looking man holding a scroll, or page, filled with ancient Greek characters, which on inspection, I found to contain the text of our Lord’s words, ‘ Lay not up for yourselves treasures,’ &c., to ‘ where your treasure is, there will your heart be also.’ There are lying beside him two volumes,—on the back of one, ‘ *Catalogus MSS. Bibl. Bodleian. :*’ on the other, ‘ *Catalogus MSS. Angliæ, et Hiberniæ :*’ whom this portrait represents, I cannot tell, unless it be either Dr. *Uri*, or *Humphry Wanley*. I have given some directions to purchase them.

“ June 18.—Rode to *Milnthorp*, thence to *Kendal*, or *Kendale*, the *dale*, or valley, through which the river *Ken* runs: it is an ancient town, clean, and tolerably well built. We left *Kendal*, and came soon in sight of one of the famous lakes of Westmoreland, called *Winandermere*; we are now in the bosom of mountains, among which we seem to be perfectly enclosed: at a place called *Dunnet Wray Stones*, we entered *Cumberland*, and found the mountains increasingly magnificent; *Helvelling*, whose top was encompassed with clouds, is 3055 feet above the level of the sea. *Skiddaw*, which we reached next, is 3022 feet above the level; and *Seafalls* is 3166 feet above the level of the sea. We were long in the skirts of these mountains in passing on to *Keswick*, but the day being exceedingly wet we had not much pleasure from the prospect; we got to *Penrith*, which is a very ancient town, and where we found the people all in a merry-making ferment, it being the fair, to which the lads and lasses from the country round come in to dance and get hired; they continued this work in the different inns, till past twelve o'clock. As this is one of the frontier towns between Scotland and England, it has been the scene of much contest and slaughter; the bells in the great church, now the Pretender is no more, struck out at midnight the tune of the old song:—

“ If Charles does once more, disturb Britannia's shore,  
We'll make him rue that e'er he left his dad,  
For upon gibbet high, we'll hang him loftily,  
To end his days, and his bonnet and plaid,” &c.

“ We heard of several curiosities, &c. in and near this place;—a giant's cave, Arthur's round table, &c.; but we could only visit the former, of which I could make nothing.

“ We set off in the morning at six, for *Carlisle* ; this is a large, interesting, and also frontier town, with the remains of its old walls and castle ; this place has often been the theatre of devastation and ruin during the times of the wars between England and Scotland ; after a few miles ride we entered Scotland : the two countries are separated by a small river called the *Sark*. *Gretna Green*, the first town we met with in Scotland, is a poor little village on the top of a hill ; it is remarkable for nothing but its being the place where young English fools, who disgracefully elope from their parents and guardians, and at a considerable expense, go in order to be what they term, married ; the inn where we changed horses, is that in which this business is done ;—prudence and propriety can never look upon this house but with the greatest dissatisfaction. The next stage brought us to *Dumfries* ; it is a large, beautiful, well-built town. It was the market day, and the streets were full of people vending, and purchasing different wares, but particularly grain, poultry, eggs, &c. As this was the birth-place of *Robert Burns*, the Scottish poet, the inhabitants have raised, and carried away his body from where it was buried, and are erecting over it, in the old church-yard, an expensive monument. *Castle Douglas*, our next stage, is a well-built little town ; the houses all made of hewn granite. I saw in this place a family of young mendicants, nearly half naked ; they were five in number, three girls and two boys. The eldest girl was about eighteen, and the next twelve years of age ; the first was a real beauty, the second little inferior,—the whole a lovely family : had they been at Millbrook, I would have served them by removing them from temptation and ruin : their image will not soon leave my mind. We came to a place called *Gatehouse*, in the county of *Kircudbright*, where, being fatigued, we put up for the night.

“ *June 20.*—We set off for Newton Douglas, and passed all along the bay of *Wigton*, which is one of the most beautiful I have seen, but the country is poor and barren, yet here and there you will meet with a cultivated spot, for to the honor of the Scottish gentry, they spend the money which they receive from their dependants and tenantry, among those from whom they get it. Were this same ground in Ireland, it would be a perfect desert, as the Irish gentry, to their eternal disgrace, spend all the money they receive in the kingdom, in places of public resort in England, &c.

“ We came next to *Stranraer*, a neat little town well situated, near which, is the seat of the Earl of *Stair*, a former earl of which is well known in English history. At the battle of *Dettingen*, George II. was commander in-chief of the British and *Hanoverian* troops : the Earl feeling much for the honor of his country, and doubting the king's military knowledge, very prudently begged his majesty to entrust him with the command of the army ; the king very reluctantly complied, and retired to his *Hanoverian* troops, at the head of whom he fought very gallantly the whole day. The Earl of *Stair* gained the battle, which would most probably have been gained by the French, had the British king persisted in retaining the command,—not for the want of personal courage, for of this he had an ample stock, but for want of military skill, not being sufficiently instructed in the art of war.

“ We proceeded to Port Patrick in order to embark for *Donaghadee*, but the packet had sailed.

“ *June 21.*—Arose this morning indisposed, but find the wind fair for the packet. We got under weigh about twelve, with a very light, but favorable breeze ; this soon died away and arose in the opposite quarter, but changed

again to the one it was in before, and the tide running with the wind, the sea was as calm as a lake. The passage was pleasant, and about six P. M. we reached the pier of *Donaghadee*, where we were accosted with the discordant calls of various waiters, post-boys, &c. bespeaking our custom for their respective masters, and abusing each other very heartily. One said 'Come with me, and I will carry three of you to Belfast (fifteen miles) for a shilling a mile; these pretend to take you for five shillings a-piece, but when you reach Belfast you will find that their masters will make you pay the full fare.' I hesitated to give any answer, when he cried out, 'Yea, five of you to Belfast for fifteen shillings.' Our host at Port Patrick had given us a note to the hotel of Smith and Russel, and we soon found that the man who promised us so fair, was from that house. We went, ordered dinner, and in a reasonable time, had a table loaded with provisions of different kinds. Having dined, we ordered the chaise, when the man who met us at the beach, and who appeared to be major domo, mounted the seat. 'What,' said I, 'are we to have the honor of you as a driver?' 'Yes,' said he, 'surely I would not trust you into the hands of these drunken vagabonds.' We set immediately forward, but such a system of vociferation I never heard; he gave the horses each a cut with his whip, and cried as loud and as rapidly as he could his miserable jargon, without one minute's intermission, till we came to Belfast, where we arrived quite exhausted, about twelve at night, truly thankful to God for all His preservation of us both by sea and land.

" *June 23.*—I preached twice to-day at the large Methodist chapel in this town, to very attentive congregations. In the evening especially, I found much power in shewing that the miracles of Christ were the most satisfactory proofs of his divinity, from Luke vii.

“*June 24.*—Having seen several friends, we hired what is here termed an inside jaunting car, at 10s. 6d. per diem ; but our driver was so badly appalled, that we were obliged to get him a change of raiment, before we could venture to proceed with him.

“We got to *Carrickfergus*, a neat little town, situated in a very fine bay which takes its name from the town. We went to view the castle, which was intended to defend the entrance to the bay : it is a strong high building, advantageously situated, but it never could stand any serious bombardment, either from the sea or land. This was sufficiently proved in 1760, when the French commodore *Thurot*, entered this bay with three frigates, landed, took the town, and after a slight resistance, the castle also, which Colonel Jennings, the governor, found indefensible. The news of the French being on the coast, was soon communicated to Commodore Elliot, at *Kinsale*, who immediately proceeded from that harbor with three frigates in quest of *Thurot*. He came up with the French off the Mull of *Galway*, between that and the Isle of Man, where an action began with considerable obstinacy on both sides ; but when *Thurot* was killed by a canon shot, the French struck. This event has always appeared interesting to myself, as I have heard my mother say I was born the year that the French took Carrickfergus ; but my father was wont to contest this, saying, I was born two years later.

“We left *Carrickfergus*, and proceeded to *Larne*, another seaport town, but a straggling, low-built, and despicable place. The lad professed to drive us to the best inn in the town : it was dirty and inconvenient in the highest possible degree : the ceiling was tumbling down, the window-frames all rotten, the floors, carpets, chairs, tables, &c., vile and dirty. I was put into a small suffocating room ; and to mend, or mar all, I had a damp

sheet put under me ; and was obliged to get up and remove it, and put some of my own clothes to prevent, if possible, the dampness from affecting me. I lay in this state without rest, and longing for day.

“*June 25.*—We proceeded along the coast over various hills and mountains, which we were chiefly obliged to ascend on foot, and observed every where a ragged uncultivated soil, stored with a *quantum sufficit* of miserable inhabitants. We went into several cabins, which were wretched in the extreme : though in most of them there is a hole, which corresponds to what we call chimney, yet so heavy is the smoke produced by their turf, that it is rarely seen to issue from the top, but fills the house, and passes with slow sullenness through the door. Living in such a dense medium, the poor people are often ill colored, and their eyes badly affected.

“ We went into one where we found a very nice young woman, about eighteen years of age, nursing her first child. She had a little fire on the earth, the bed near it, and scarcely any furniture. The house was built of thin stones, without any kind of mortar : through the wall on the other side of the bed, you could every where see the day-light and even the fields, between the stones ! How it is possible for herself, husband, and infant, to maintain life in such circumstances, is to me quite inexplicable. We found she could read ; but, alas, she had no book but a Romish Manual. I regretted much that I had not brought a few Testaments with me : I could never have bestowed them to better advantage, than in this day’s journey. We gave her a little silver, for which she seemed truly thankful ; and offered us, in return, all she could bestow,—a little sea-weed, here called *dulse*, which, when dried, has a pleasant saltish taste.

“ We proceeded to *Glenarm*, a little neat town, the residence of Lady Antrim ; it is situated close to the bay from which it receives its name. The inn at which we changed horses was as neat and clean as any I ever saw in England : we had every thing in great perfection, and very cheap. Here we see the influence which the residence of a genteel, or noble family, invariably has on a whole neighbourhood.

“ We left this delightful place, and proceeded to *Cushindall*. While our horses were baiting at a poor inn, but the best in the place, we asked for some refreshment : scarcely any thing could be procured. On desiring some wine, the landlord told us he had none bottled, but he had some good draught wine. We requested him to bring us half a pint to taste it : it was brought, and on trying it, I observed to my companions it had a different taste to any thing I had ever known. They both, on tasting it, bore the same testimony. We called the waiter, and desired her to warm it with some sugar and nutmeg : she soon returned with it ; but it was still so unpalatable, that I could not take more than half a wine-glass full. Each of them took a glass full. We called for our bill, paid it, and offered the waiter some money ; but she could by no means be persuaded to accept it.

“ We proceeded on our journey, and were all soon taken ill. My companions complained of giddiness and sickness at the stomach, resembling, as they termed it, sea sickness. My head was but slightly affected, but I was seized with a bowel complaint. On coming to our next stage, my companions were too ill to proceed farther : they both began to be exceedingly sick, and continued sick for several hours. This circumstance probably saved their lives ; but owing to my not having taken so much of the pernicious fluid, the poison stole into my system, instead of producing sickness ; but we were all sorely ill.

“ A little before we got to *Cushindall*, we came to a place called *Red Bay*. There were here some caves in the sandy rock ; in one of them we found a blacksmith’s forge, but no inhabitant ; in another we met with an old woman, named Nany Morry, who occupied this damp, wretched, grotto, open to the sea and all weathers, with no other companion than a goat, which she is permitted to browse on the cliffs. This grotto, though it has but one huge entrance, yet it runs into two caves in the inside, in one of which she keeps her fuel, &c. ; in the other her food, apparel, &c. She gave us a drink of goat’s milk, for which we returned her ample payment. I felt her bed clothes, and found them quite damp : the floor, owing to the oozing of water from the hill, is constantly damp also ; and the poor woman, who is between sixty and seventy, is always barefooted on this damp ground. In another miserable cabin we found a school : the teacher, who had but little clothes on his back as to their value, had about forty scholars. The books which the children had, were the Spelling-book, Testament, and Mavor’s Pocket-Dictionary. He makes between £20 and £30 per annum from this wonderful school. The children were at least, on an average, half naked.

“ Rather late in the evening, we reached *Ballycastle* ; and my companions being both ill, we found we could proceed no farther in our carr : we therefore dismissed it, determining to go by chaise to *Coleraine*. We spent a few hours at *Port-Stuart*, where I saw many of my old friends. At a little village near this place, called *Burnside*, I visited the Old Barn, where, for the first time, I heard a Methodist preacher ;—the house in which my father had for several years resided ;—and the field where, after earnestly wrestling with God for mercy, I found His peace, after having endured a great fight

of affliction, and sore distress of soul. These places are all interesting to me, and in making this record, I am in some measure recording the mercy and loving-kindness of the Lord to myself; I visited the house of a Mr. Patterson, a family who had, in my childhood, shewed me paternal affection; but all, except one member of the family, are dead, and the house itself is in comparative desolation. As I gazed, I remembered the words of the Persian poet, Khosroo—‘I walked by the church-yard, and wept, to think how many of my friends were numbered with the dead; with a throbbing heart, I asked, Where are they? And Fate in a mournful accent re-echoed, ‘Where are they?’

“In the evening I preached in Coleraine, on ‘I will that men pray every where,’ 1 Tim. ii. 8. It was a very solemn, and, I trust, profitable time; but I was myself much indisposed.

“*June 28.*—I went to visit ‘*the Cuts*,’ or Salmon Leap, on the *Bann*, about a mile above Coleraine. The salmon appeared in great plenty; but what is this to the poor, to whose coast God has sent them; for as fast as they are taken, they are preserved in ice, and sent to England. Formerly they were sold at three half-pence per lb.; but now, if sold on the spot at all, they charge ten pence; thus putting the bounty of Providence out of the reach of the poor!

“*June 29.*—We left Coleraine, and proceeded to *Garvagh*, where, having bespoken dinner, we went on to a place called *Grove*; and leaving our chaise on the side of the road, we ran across the fields to a place where I had lived from my tenth year. The house is partly fallen down, and the rest is in a most miserable state. It is inhabited

by a family wretchedly poor. I observed several changes had taken place in the neighbouring grounds : a large mill-dam, the mill to which it led, and the canal by which the water was conducted to it, are all obliterated ! I thought of those words—

*' En unquam patrios longo post tempore fines  
Pauperis et tuguri congestum cespitem culmen  
Post aliquot mea regna videns mirabor aristas ?*

“ Having made this poor family happy by giving them a little silver, I proceeded to see the school where I had my classical education. Formerly it was situated on the skirt of a wood, and commanded a fine prospect of the neighbouring fields ; and the boys who could be trusted, were permitted in the summer to go out among the trees to learn their lessons. In this wood I read the Pastorals and Georgics of *Virgil* ; and had almost every scene of these inimitable poems exhibited to my view, from this spot. With no common satisfaction do I recollect the several rural scenes which my author described, and which at the same time I saw exemplified in active life. But what a change is now here ! the beautiful wood is entirely cut down ; not even the brambles are left ; sheep, goats, and larger cattle, no longer browse on the adjoining hills ; and the fields are rudely cultivated, and the school house is itself become the habitation of two poor families. I searched about to find, if possible, some of my old school-fellows, and class-mates, forty years ago : some of them had been bred up for the Church, some for the law, and some for the practice of physic ; a few I found now old men, who, by various providences, had been disappointed in their views of secular establishments, and reduced to the cultivation of their paternal soil. Having been much younger than any of these, they had lost all recollection of my person, though I could perfectly recognize

their features ; as, from their age, when my school-fellows, all the characteristic marks of their countenances had become determined, fixed, and permanent. I believe my calling to their remembrance the scenes through which we had passed together, and asking for old school acquaintances, were the best proofs they had of the identity of my person.

“ While thus going over the scenes of my boyhood, and observing the ravages time had made among persons and things, my mind was alternately affected with pleasing sensations, and melancholy gloom ; but as the objects which produced the agreeable emotions were all either gone, or essentially changed, the melancholy predominated, and at last became the sole feeling.

“ On the whole I received little pleasure from this visit, and returned to *Garvagh* ; and having dined, set off for *Maghera*, and stopt here to visit, as I did in 1811, the places of my earliest infancy, and where I learned my alphabet. Now persons, houses, trees, enclosures, &c., are running rapidly to decay ! and here the tooth of time has been peculiarly destructive ; œconomy and industry have not been exerted to counteract its influence ; and, consequently, that influence has been ample and extensive. I witnessed several things here which tended to deepen the gloom which the former objects had diffused ; besides, I was not well ; so I rode on to *Magherafelt*, revolving in my mind a multitude of ideas, produced in various assemblages, none of which tended to relieve the pressure on my spirit.

“ *June 30.*—My fellow-travellers and myself went to church, and heard the Liturgy excellently well read, and a very useful sermon from ‘ All her ways are pleasantness, and her paths peace,’ by the Rev. *Agmund Vesey*, the rector of this town. In the afternoon, I visited the Sun-

day school, in the town-hall, which was numerous attended both by Protestant and Catholic children, and where the Rector was one of the most assiduous of the teachers ; the members of his family were all employed in the same good work ; and thus a proper example is given to the other genteel inhabitants, who cheerfully concur in the benevolent views, and second the conduct, of their revered Pastor.

“ *July 1.*—We came to Antrim, through a country not sufficiently interesting for notice ; thence we proceeded to *Dublin*, which we reached in safety, *gratias Deo*, in less than fourteen hours.”

On Dr. Clarke's arrival at home, he thus wrote to his sons in London.

“ I HAVE thus, my dear lads, given you an account of my safe arrival at home ; and I may now add that not only your mother, sisters, and brother, were glad to see me, but also my poor animals in the field, for I lost no time in going to visit them. I found the donkey lame, and her son looking much like a philosopher ; it was strange, that even the *bullock*, whom we call *Pat*, came to me in the field and held out his most honest face, for me to stroke it. The next time I went to him, he came running up, and actually placed his two fore feet upon my shoulders, with all the affection of a spaniel : but it was a load of kindness I could ill bear, for the animal is nearly three years old ; I soon got his feet displaced : strange and uncouth as this manifestation of affectionate gratitude was, yet with it the master and his *steer Pat*, were equally well pleased : so here is a literal comment on ‘ The Ox knoweth his owner : ’ and you see I am in league with even the beasts of the field.”

EARLY in the spring of 1817, Dr. Clarke had occasion to make some alterations in his house, in effecting which the lives of himself and of his whole family were accidentally endangered. An account of this, he gives in a Letter to his sons, dated

*Millbrook, April 25, 1817.*

“ MY DEAR LADS,

“ YESTERDAY we were within a hair's breadth of being all buried alive : the case stood thus : in making a *sough* to take off the water from the buttery, the whole wall of the breakfast room over it gave way, and for several yards fell in : the old part of the house separated a considerable space from the new part, and the drawing-room and dining-room were split from top to bottom. Every moment in expectation of the whole building falling, I got your mother, and sister Rowley, with great difficulty removed, and all of every living thing out of the house : before the crash came, for I was standing by and saw it giving way, I was constant in my warnings to the workmen, for I was assured they were digging away the foundation, without putting suitable props ; but in vain I warned the fellows ; they would not believe till they had nearly lost their lives. We have now got props, but the building looks as if it were suspended in the air, while we are busily engaged in mending the breach. God in His mercy has spared us.

“ When the catastrophe took place, they were all except the bricklayer like a rope of sand. I directed the place of every prop, and the whole mode of proceeding. I was continually exposed to imminent danger, yet my mind was kept in perfect calmness.

“ We dared not go into any room to save our property, the motion, or extra weight might have brought all down.

God grant that the building may stand till we get the wall rebuilt.

“ Mother sends her blessing, and your sisters their love.

Your affectionate father,

ADAM CLARKE.”

It will have been remarked that Dr. Clarke never hesitated to give his opinion and judgment in all cases in which they were sought with a real desire to be guided aright. The benefits of his experience and extensive knowledge he was willing and ready to communicate for the service, not only of his friends, but of all who wished and needed it: this greatly encreased his epistolary labor; but if good were done, he cared not for the toil by which it was accompanied, having early in life taken for his motto—

“ In serving others, I am myself consumed.”

He had, since his removal to Millbrook, become personally acquainted with the Rev. Thos. Smith, now of Sheffield, but at the time we are speaking of, that gentleman was not settled over any particular congregation: he had frequently visited at Dr. Clarke's house, where he was always welcomed as a friend and a brother, though as a Dissenting minister, the Creed of each party was exceedingly dissimilar. Mr. Smith having at this time an advantageous offer as tutor, his mind hesitated as to the line of conduct to be pursued, and he sought counsel from Dr. Clarke on this subject, which he gave, as appears in the following Letter.

*Millbrook, April 20th, 1817.*

“ MY DEAR BROTHER SMITH,

“ CONSIDERING the important point of your future destiny, I would thus observe: it was from the deepest and

most powerful conviction that I was called of God to preach Christ, that I ever embarked on this strongly agitated sea : Jesus has been with me on the waters, and I have been safe. Now I as fully believe that you are called of God to preach the Gospel, as I ever was. I have now been nearly forty years in the ministry : I have seen the work of God in all its forms, and I have witnessed its effects in almost all possible variety of subjects : I have carefully marked the various means used by the Providence and Grace of God in the conversion of sinners, and the building up of believers on their most holy faith.

“ Being connected with such a vast body of ministers of different talents, gifts, &c., I have carefully marked that sort of talents, that kind and manner of preaching, which God has more particularly owned ; and let it not appear presumptuous to you, for I speak as to a friend and a brother, if I say, that on hearing any man preach, I can generally judge correctly whether he is likely to be useful, and in what degree. I have heard you again and again, and I am satisfied that your preaching in its matter and manner is calculated to do much good : I deprecate your being diverted from this work. Teaching youth is a noble employment, and where it can be done in connection with the other, it is well and praiseworthy : but this work is not to be compared with the work of the ministry : saving souls from death is an especial work of God, and the power to be the instrument of it is an especial gift. In the course of *Providence* many are qualified to be instructors of youth ;—in the course of *Grace*, but few are qualified to be the means of saving souls. Fear not, Man !—the length and breadth of Immanuel’s land are before you ; the wide world is His parish, and He will send his curates where He pleases.

“Remember, we shall be ever glad to see you at Millbrook.

Yours affectionately,  
ADAM CLARKE.”

On the 3rd of October of this year, Dr. Clarke had the honor of being elected “Member of the American Antiquarian Society.”

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In the May of 1818, Dr. Clarke was requested to come up to town in order to preach two of the annual sermons in aid of the funds of the *Wesleyan Foreign Missions*: from his Letters to Mrs. Clarke at this period may be given some slight extracts, as they will serve to illustrate an event which took place about this time, and which itself led to a yet additional call upon his time and talents. In these Letters, Dr. Clarke says,—

“I PREACHED yesterday, at City-Road, to a crowded congregation, and have to-day attended the public meeting: while on the platform, I received a letter from *Sir Alexander Johnstone*, then within sight of land, on his return from the Island of *Ceylon*; and in about half an hour another Note was handed me from the same gentleman, stating his actual arrival, and adding a wish to see me as soon as possible. On the following day I had an interview with him, when he told me that he had brought with him two *High Priests of Budhoo*, who had left their country and their friends, and put themselves before the mast, exposing themselves to all kinds of privations, in order that they might come here to be instructed in the truths of Christianity: that he had paid their passage, but in order to try

their faith and sincerity, had kept them in the meanest place and at the greatest distance from himself, during the whole passage : of course I have not seen these young heathen priests, but I have had very interesting particulars concerning them from Sir Alexander Johnstone.

“ *May 10.*—I have to-day received the two priests, from on board the vessel at *Blackwall*, and will give you a little description of them.

“ *Munhi Rat'hana, Teerunanxi*, is twenty-seven years of age, and has been High Priest eight years : but he was educated, as was also the other, from their youth for the priesthood. *Dherma Rama* is twenty-five years old, and has been between six and seven years in the priesthood : they are cousins-german, and are about five feet six inches, and quite black : they have fine eyes, particularly the elder, regular features, and the younger has a remarkably fine nose : there is a gentleness, and an intelligence in their faces which has greatly impressed me in their favor ; in short, they are lovely youths, for whom I feel already deeply interested : their hair, which is beginning to grow, (for as priests they are always shaven,) is jet black ; their clothing is imposing in appearance : it consists of three parts ; first, a sort of *tunic* of brocade, with gold and silver flowers ; second, upon this they have something like an officer's sash, that goes round their waist ; and third, over the whole, they have a yellow garment : they have no kind of hat, or cap ; and their garments are thrown loosely over their left shoulder, so that in general not only the head, but the neck, breast, and right arm are entirely bare : they have now European shoes and stockings, in order to preserve their feet : one of them has a sort of screen made of silk, to which there is a large massive handle of turned ivory, nearly eighteen

inches long : this, as High Priest, he used in the Temple before his face, while performing the recitations from their sacred books : they eat sparingly, but refuse nothing placed before them of solid food ; they take no kind of fluid but milk or water.

“The Missionary Committee wish to put them entirely under my care, to be instructed in Christianity and science. We set off to-morrow for *Bristol*. I must take them with me, having to preach there also in behalf of Missions.

“*Bristol, May 12.*—Yesterday we left town, and got in here safely by ten at night : my poor priests bore the journey well, but are rather fatigued. When they saw me so affectionately received by the friends, they thought, poor things, they were at their journey’s end, and hailed *Bristol* as *Millbrook* : when they understood this morning that they had nearly 200 miles farther to go, they appeared disappointed. I already feel for them a fatherly regard : their dispositions appear decidedly amiable, and to me, though black, they are comely : the face of the younger strikes every body ; there is something exceedingly impressive and energetic in it ; but the skin of the elder is remarkably beautiful. They appear as if they would learn English fast, though I think they differ in quantum of mind : but I will add no more of description, as I hope so soon to present myself and them to you.”

From the preceding extracts, it will be seen that Dr. Clarke entered upon this new charge with all the kindness of heart so necessary for its proper discharge ; but it may be questioned much whether he was at the time so fully convinced of the difficulties, solitudes, and labor of

the task itself; for not only had he to instruct in the right way, but also to obviate the prejudices, and combat the learning of these intelligent and well-instructed youths: every thing they saw became at once an object of curious enquiry; and doubts were multiplied in reference to things, which, on account of their ordinary occurrence, had never before been subjected to the ordeal of minute examination: naturally of an observant character, few things passed without their remarks upon them, and arguing not only the points which met their doubts, but classing them with other matters to which they had no relation. In all subjects relating to Christianity, they were totally uninstructed; nor can any one imagine what a system of ignorance in this respect implies, unless they have come into contact with entirely uninstructed heathens. But they were teachable; and they listened, if with doubt, still with interest and desire for knowledge, to all the teaching which was poured into their minds. Early in the morning, they were accustomed to go into the study for religious instruction, and appeared interested, as well as profited, by the reading and expounding of the Holy Scriptures: they were particularly struck with the history of our Lord's sufferings in the garden, and his death upon the cross; and would have it repeatedly read over and over to them, while they wept with pure sympathy for sufferings they could feel, and yet but indistinctly appreciate: to this succeeded the long class of doubts in reference to the efficacy of that death itself; the miracles recorded, contrasted with the want of energy put forth by our Lord at the moment it appeared most necessary for self-preservation, and the patient endurance of indignities by a mind so nobly constituted. To them, indeed, "great was the mystery of godliness; God manifested in the flesh." But without contradiction

their teacher was one of a thousand, and by his prayers with them, and for them, and the Divine blessing accompanying his instructions, their doubts gradually cleared away, and the day of full conviction, in reference to the truth of Christianity, opened on their minds, and fully satisfied their understanding; and after successive years of trial, even among their own countrymen, they have neither of them evinced the slightest wish to return either to their Idols, or to the Faith or practice of their Forefathers.

In all matters of science they manifested the liveliest interest and the quickest apprehension; here indeed they could have what they ever sought,—proof; and by proof were they instructed, for Dr. Clarke constantly after, or during all his lectures on Natural Philosophy, had recourse to experiments, and thus illustrated what he endeavored to explain; on all such occasions their delight was excessive; at first they looked to ascertain the fact, and then a burst of joyful assurance gave evidence that their minds, as well as their senses, had entered into the nature of the things they beheld. *Munhi* also manifested a considerable taste for the study of history and jurisprudence, and on all occasions they loved and thirsted for instruction, while they were ever thankful to all for its communication.

Among other subjects which excited their anxious curiosity, was that of frost and snow; believing the accounts they had heard respecting these, to be the mere fictions of the fancy, or what may be termed tales of the marvellous; and when assured that they were matters of fact, and that they would be able to stand on the surface of the large fish-pond before Dr. Clarke's house, they longed earnestly for the time to come when these things should be. It happened in the winter of this year, that the first snow fell in the night, and that in great abundance; their bed-

room looked into the garden, and when they rose in the morning and drew up the blind as usual, to look out, their surprise was uncontrollable, and amounted to a sensation of fear, when they beheld the wide white world before them. In amazement they ran into the study, and thence with Dr. Clarke, into the garden, to see and handle this wonderful phenomenon, and when they felt it beneath their feet, and caught its rapidly dissolving particles in their hands, their surprise yielded to their pleasure, and it was with difficulty they could be restrained from exposing their uninured bodies to the severities of an English winter's day. Not long after this, the fish-pond was so completely and solidly frozen, that they were taken to behold what they so long wished to see, the "solid water;" but its smooth surface retained too much of its old appearance to quell their fears, and to satisfy their doubts; Dr. Clarke then got on it, and walked to the middle of it, but still they had so much faith in him, that though they thought he might possibly do thus much, they were not sure that they could do so themselves unhurt, till they were farther assured by seeing other members of the family,—females and all, follow his example. Dr. Clarke's nephew having put on his skates, began to pass over the surface with a motion like that of flying, to their apprehension, but perceiving him to be everywhere in contact with the mass, their doubt then gave way to ecstasy, and they too walked on the "solid water," not less with delight than with amazement. They would then have a piece of it, which on account of its thickness, it was a matter of difficulty to obtain, and were not contented till they had, by the action of the fire, themselves reduced it once more to its own usual appearance: thus were they taught and pleased, and certainly benefited much by the varied instructions which they received.

They possessed remarkable simplicity and ingenuousness of mind, embracing truth cordially so soon as it became evident to their moral or spiritual perception, scorning the appearance of doubt, where no doubt existed. That they retained this simplicity and great uprightness of mind, will be perceived in the course of this narrative.

The following letter was written at this time to Dr. Clarke on the subject of his Commentary. It is from a clergyman, the Rev. Mr. Campbell, and is dated,

*London, Dec. 4, 1818.*

“MY DEAR SIR,

“IT is now some years since I enjoyed the pleasure of an interview with you at our dear friend, Mr. Butterworth's, but still I feel disposed to trouble you with a few lines on the subject of your Commentary. From the first of its appearing I had heard it frequently spoken against, but this is not to be wondered at. Any man who has mind enough to have original ideas, and who has firmness and independence sufficient to lead him to avow his opinions, such an one must expect ridicule, censure, and obloquy in various ways from the ignorant and the unthinking, who have not modesty enough to suspend their own judgment till farther consideration tends to illuminate their minds. I thank Almighty God who has given you the firmness to be nothing daunted, but in the subsequent, as well as the early part of your Notes, to enable you to avow your own opinions and judgment, even though they be original. In the perusal of the work I have been both pleased and profited, and I earnestly pray God that your valuable life may be spared to finish it. It is fair to say that on every point we do not agree, but these are minor matters ; and on all subjects I think much for myself. There is one thing

that particularly pleases me in the work,—it is your pressing into the service of the sanctuary, what even comes from a proscribed quarter: I allude particularly to the use you have made of Dr. Taylor's work on the Epistle to the Romans. When I read it, I was certain you would be much censured for quoting from such an author, and for honestly avowing it, but you ably defend yourself, and very successfully answer the very objections raised against your using his work.

Your affectionate friend and servant,

HENRY CAMPBELL."

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It has already been seen that the labors of the Commentary, and the Record Commission together, were too much for the health of Dr. Clarke, and that he had twice sent in his resignation of the Sub-commissionership previously to this year; but the additional hindrance to its speedy progress, owing to his now great distance from town, together with its state of advancement, appeared to give him a full opportunity of resigning his office; and accordingly, March 24, 1819, we find his resignation at last, on these grounds, accepted, and the Secretary to the Commissioners, *John Caley*, Esq., taking up Dr. Clarke's duty in this department of the public service. Dr. Clarke's observations and reflections on this subject have already been given to the Reader.

In April of this year, it appears that the elder of the two Singhalese Priests had translated into that language a piece of poetry on the emancipation of slaves, written by Mrs. H. More, at the request of Sir Alexander Johnstone:

this is referred to in a letter from that gentleman to Dr. Clarke, dated April 20, 1819. It is as follows :—

*Park Street, Grosvenor Square.*

“ MY DEAR SIR,

“ I RETURN yourself and Munhi many thanks for the translation of Mrs. Hannah More’s poem on the Liberation of Slaves, and shall immediately forward to that lady a work which will be so pleasing to her feelings : another copy I should like for myself in order to forward it to Ceylon.

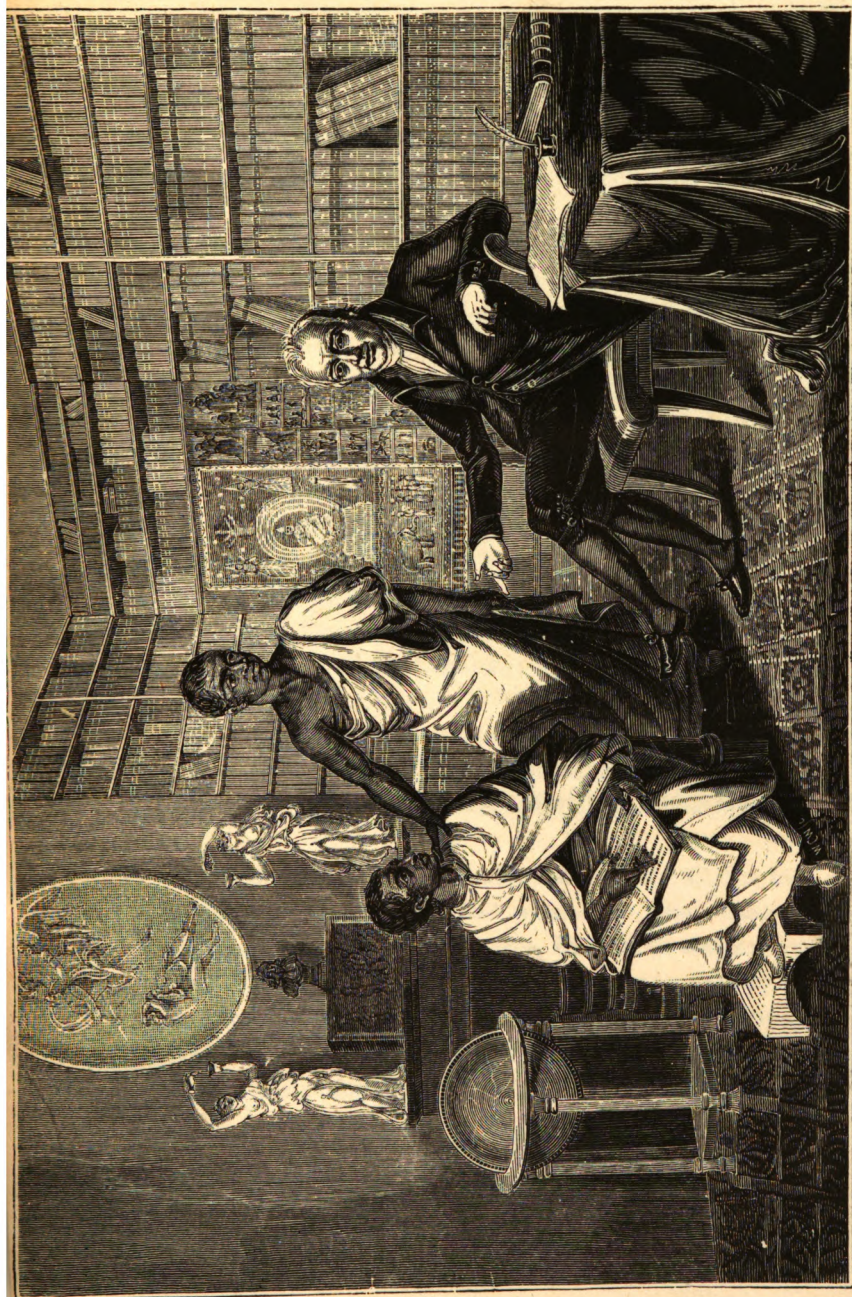
“ Sir Joseph Banks was quite delighted with the explanation which yourself and the priests have enabled him to give his friends, of his Singhalese MS., not a word of which would he have been ever able to comprehend, had it not been for your exertions. I recognise from your explanation, many of the fables which are painted upon the walls of the different Budhoo Temples, in Ceylon, and which form part of the work which the Singhalese call the 550 *jatakas*, or stories of their religion. The priests are well acquainted with the work, and it has often occurred to me, that we should be able to get at most of the principles of the *Budhoo* religion, at least of their moral maxims, which have the greatest influence amongst them, were we to obtain an accurate translation into English of the substance of this work.

“ I informed you, that in consequence of the physicians being of opinion that Lady Johnstone could not return to *Ceylon*, because of her infirm state of health, that I had resolved not to leave England, and had obtained the Prince Regent’s permission to resign my office in that country, which will enable me to witness the progress of the priests in their learning and knowledge under your fostering care, an improvement I marked with pleasure



I have no object and monetary thanks for the  
 services of Mrs. Hannah More's poem on the Libera-  
 tion of the Negro. It is immediately forwarded to that lady  
 as a testimonial to her feelings: another  
 copy is sent to the Liberator, myself in order to present it to  
 General

"I informed you, that in consequence of the physician's opinion that Lady Johnstone could not reside in *Clifton*, because of her infirm state of health, that I was not to leave England, and had obtained the permission to resign my office in that court, which will enable me to witness the progress of the princess's learning and knowledge under your fostering care, an object I marked with pleasure



DR. A. CLARKE AND THE BUDEIST PRIESTS, HIS PUPILS, IN HIS STUDY AT MILLBROOK.

Johnson & Co. Printers, 10, Brocks Street Hobson.

[See Vol. II. p. 353.]



during my visit to Millbrook, and which will be, I doubt not, of essential advantage to their countrymen upon their return to *Ceylon*. I have been, and still am, in great solitude about my dear Mother, who is dangerously ill; but I trust God will yet restore her to us. I lament that you did not see the Archbishop of *Jerusalem*, as I should have put much faith in the estimation you had formed of his character, and the probable success and professed object of his visit,—the printing copies of the Bible, &c., to distribute among the people of his diocese, which, with his new press, subscribed for that purpose, will I trust be of benefit not only to the inhabitants of *Syria*, but, through them, to the adjoining countries. He leaves England, I find to-morrow, for *Paris*, on his way to *Mount Lebanon*.

“Lady Johnstone unites with me in kind respects to Mrs. Clarke, yourself, and family; and to the Priests please to give our best wishes; and believe me to be, with the greatest esteem,

Your most faithful and affectionate friend,

And obliged Servant,

ALEXANDER JOHNSTONE.”

The subjoined Letter was addressed by Dr. Clarke to a gentleman, who it appears had written to him, when in the Ionian Isles, but which Letter, Dr. Clarke states never came to hand; the annexed one is in reply to an enquiry from the same individual, relative to an opinion expressed by Dr. Clarke, in one of his Sermons, respecting the Jewish people; it is as follows:—

*Millbrook, April 14th, 1819.*

“DEAR SIR,

“I HAVE no recollection of ever receiving a Letter from you from the Ionian Isles; and I think it is not likely that

I should have forgotten the circumstance, had it ever taken place, as I always feel delighted with such communications: anything relative to that classic ground would greatly interest me, whether the subject were religion, antiquities, manners of the people, natural productions of the country, soil, weather, traditions character of the inhabitants, &c. &c.

“ I should rejoice to find that we had a call for Missionaries from the Græcian Islands: I should like the Methodists to succeed the Apostles in countries, once so highly favored with the light of the Gospel, and now so deeply sunk in darkness and superstition. Though I have no recollection of the discourse at Hinde Street, to which you refer, yet on that subject, I should certainly speak as you intimate I did, and I dare say you have not misconceived my meaning.

“ The Jewish regal family was nearly extinct when our Lord came, and I am satisfied that at that time, there was no legal claimant of the Jewish crown, but our blessed Lord, and He had a right,—as to His human nature, and in right of both His mother and reputed father: and so has the Providence of God ordered it, that there is not now on the face of the earth, one legal claimant of the Jewish throne, the royal family terminating in Jesus Christ, who is a King for ever and ever; and as to a living king, there can be no successor,—Jesus ever living, is the actual or present King of the Jews, and has all the regal rights, civil and spiritual, in his own person. Wishing you every blessing,

I am, dear Sir,

Your humble servant and friend,

ADAM CLARKE.”

*To Mr. Wm. Hill.*

The following Letter will afford the Reader additional information respecting the interesting Singhalese strangers.

[*To the Rev. Joseph Taylor, Wesleyan Missionary House, Hatton Garden.*]

*Millbrook, Aug. 23, 1819.*

“MY DEAR BROTHER TAYLOR,

“I WISH to say for the information and satisfaction of the Committee, that the priests are at present, in very good health: they now begin to learn more rapidly than they have done hitherto, as they are getting a more extensive knowledge of the English language. They continue to excite general attention and strong interest.

“About three weeks ago, I received a polite message from the Earl and Countess of Derby, stating that, if agreeable to me they would wait on me personally for the purpose of inviting me to Knowsley Hall! I fixed the next day at twelve o'clock; and they came.

“You may naturally suppose I endeavored to receive them as became their quality, and my character. There were thirteen persons, all nobles. To the various questions that were asked about our missions—their success—the priests—their motives in coming to England—the progress they had made in the knowledge of Christianity—their object on their return, &c. &c.; I was enabled to give such answers, as seemed to interest them much, and delight them not a little. The Countess was particularly inquisitive, and asked questions, and made such observations, as plainly shewed a mind highly cultivated and informed; and one that was far, very far from being indifferent, relative to the *Life of God in the Soul of Man!* The priests acquitted themselves well, and gave much satisfaction. They tarried about three hours, gave me a pressing invitation to visit them, and offered

to send their carriage for me, whenever I could make it convenient to come to the Hall. They departed, saying, 'They had not in the course of their lives, ever spent a morning so much to their satisfaction.'

"I should not omit saying that, when shewing some of my rare and curious MSS., the Countess took occasion to say, 'Dr. Clarke, I am delighted with these : but there is one thing, of which I have heard, which I do not see.' 'Of what does your Ladyship enquire ?' 'A Sermon, published by yourself, on Salvation by Faith ; for a copy of which I shall feel highly obliged.' I immediately expressed my sense of the honor she did me, in noticing my Work, and promised to present her with a copy before she departed.—At three several intervals she mentioned this again ; and said the last time, 'Pray, Dr. Clarke, do not let me depart without the Sermon.' I then ran and brought it, and a copy of that on the *Love of God*, which she seemed to receive with delight ; and both of which I was afterwards informed she immediately read.

"From Robert Sherbourne, Esq., who first escorted them to Millbrook, I received the other day the following Note :—'My dear Sir, I can assure you that the party you were so obliging to allow me to present to you the other day, were most highly pleased, and none more so than the Countess of Derby, who has mentioned you, and your Sermons, (which her Ladyship has read with much satisfaction,) and your interesting Elèves : and her Ladyship told me, on Thursday last, that she was much disappointed that she had not had the pleasure of seeing you and them at Knowsley.'

"On Wednesday last I had a private visit from her and the Earl : and they told me that they just then called to know whether they might have the pleasure of introducing, at my own time, next day, Lord *Dartmouth*, and

some other friends who were then at Knowsley. The hour was accordingly fixed, and on the following day they came.

“Besides the Derby family and Lord Dartmouth, we had the two Ladies *Legge*, Lady Essex, several others, whose names I could not catch, Bootle Wilbraham, Esq. M. P., and his Lady. They filled my house, and continued there nearly three hours.

“I never had such an opportunity with *great people* to speak so much about the great God, even our Saviour Jesus Christ, and this too at their own especial and repeated request. The Earl behaved with so much polite condescension—so indeed did they all—as entirely to free me from all constraint, which was a great advantage to me in answering their numerous questions. The Priests also acquitted themselves very well, and all seemed highly pleased with, and interested in them. Mr. Bootle Wilbraham, and his very intelligent Lady, were very particular in all their enquiries, and received such answers as appeared to please and gratify them not a little. All seemed to think that their coming over was a singular and remarkable Providence, would certainly lead to much good, and were pleased, not in the way of compliment, but from apparent feeling, to express their high satisfaction that these interesting strangers had been placed under my care.

“These and the many visits which we have from the neighboring gentry, magistrates, and ministers, of which I have given you no detail, consume much of my time: but notwithstanding, I rejoice in them, because I have so many opportunities of shewing to many, who, perhaps, otherwise would never have heard of them, the honor and influence of Methodism. I thank God for this: and I well know, that these things are leading, not merely to a simple knowledge of important facts, but to

something of infinitely greater importance. And you may rest assured that from a thread to a shoe-latchet, I take nothing that is theirs ; so that it can never be said, by these things 'Abram is made rich.' My gains are all *in terra incognita* : and it is quite enough when I know that good is done to the general cause.

" Before I conclude this Letter, I shall mention one thing, with which I think you and the Committee will be pleased.

" Some time ago, I told *Munhi* and *Dherma*, that I would make each of them a present of a set of my Commentary, with which they seemed highly pleased : as by that they said, they should be able to meet and combat the objections of the *Mohammedans*, *Brahmins*, and their own *Priests*.

" On Friday evening I received a Note from R. Sherbourne, Esq., Director, &c., of the great *Plate Glass Manufactory*, at *Ravenhead*, with a present to *Munhi Rat'hana*, and *Dherma Rama*, of two fine plates for toilette glasses, seventeen inches long, by fifteen wide. As there was then in the house an upholsterer from Liverpool, I gave him the measurement to get proper frames made for them. The Priests received them, enquired about the silvering, admired the workmanship, but seemed to take no other interest in them. They were both silent, and appeared very pensive. I pressed the subject on their notice, and spoke of the kindness and attention of Mr.S., who has often visited them. At length *Dherma* spoke the sentiments of both :—" We are obliged to Mr. Sherbourne, but we will not have them. We came to England without money, without goods, without clothes, except our Priest's garments ; we will take nothing back with us, but one coat a-piece, the Gospel of *Jesus Christ*, and the books you have promised us. No, if God give it, [that is, God

being their helper,] we will take no presents; and carry nothing from England except what covers us, your Bible, and the Gospel of *Jesus Christ*.'

"It was in vain that I told them they might receive such a present without the slightest imputation on their disinterestedness, or uprightness. 'No, we will receive nothing but the Gospel of Christ: for that alone we came.'

"On this I need make no comment: it shews you what the men are, as free from self-interest as the angels of God. They came for our Christ and his salvation: O help us with your most ardent prayers, that these noble spirits may carry back into their country, *Christ in them the hope of glory, with the fulness of the blessing of the Gospel of peace*.

"I must now send back these elegant plates, for it would be sacrilege to receive them, when rejected on the above glorious principle.

I am, my dear Brother Taylor,

Yours,

ADAM CLARKE."

From letters to Mrs. Clarke at the close of this year, (1819,) we find Dr. Clarke again absent from home, on one of what he used to term, his 'Preaching Expeditions;' a chief object of which was, to gratify his old, long-tried, and now aged and infirm friend, Mr. *Mabyn*, of Camelford, in Cornwall. From these letters we shall make some extracts:—

Bristol, Oct. 4.

"MY VERY DEAR MARY,

"It is almost a wonder you have not seen me at home already, having had one of my most awful seizures, nearly,

if not altogether as bad, as you have ever witnessed. I was in such agony, that I longed, intensely longed, for death in any shape or form; but after several hours of this suffering, I at length got some relief, so much so as to enable me to scratch these few lines to you; and Mr. Comer has promised that if I do not speedily get better, he will return with me immediately to Millbrook, instead of prosecuting our journey into Cornwall.

“ Oct. 11.—*Land's End*.—I write this, my dear Mary, in a situation that would make your soul freeze with horror: it is on the last projecting point of rock of the *Land's End*, upwards of 200 feet perpendicular above the sea, which is raging and roaring most tremendously, threatening destruction to myself and the narrow point of rock on which I am now sitting. On my right hand is the *Bristol Channel*, and before me the vast *Atlantic Ocean*. There is not one inch of land from the place on which my feet rest, to the vast *American Continent*! This is the place, though probably not so far advanced on the tremendous cliff, where *Charles Wesley* composed those fine lines—

‘ Lo, on a narrow neck of land,  
 “Twixt two unbounded seas I stand,’ &c.

The point of rock itself is about three feet broad at its termination, and the fearless adventurer will here place his foot, in order to be able to say, that he has been on the uttermost inch of land in the British Empire westward; and on this spot the foot of your husband now rests, while he writes the following words in the same hymn:—

‘ Oh God my inmost soul convert,  
 And deeply on my thoughtful heart

Eternal things impress :  
Give me to feel their solemn weight,  
And tremble on the brink of fate,  
And wake to righteousness.'

" I shall reserve the rest of my paper to be filled up in less perilous circumstances ; so when you get this letter, you will know that I am safe. Having now got out of my dangerous situation, I resume my pen.

" I am now in *Sennan*, a small town on the Land's End. On the sign of the inn as you come from the Land's End, are these words—' The first Inn in England ;' and on the reverse are the following—' The last Inn in England.' Here we had a little supper, consisting of fowls, one a superannuated cock, whose muscles were impenetrable to the teeth, the other fowl was but so so ; a piece of swine and cabbage ; tarts and Cornish cream—made up our supper.

*Oct. 16.*—Tuesday night, I preached at *Hayle*, to an immense crowd.

*Wednesday*, I preached at *Helston*, after travelling twenty miles : the crowd was vast, and the chapel suffocating.

*Thursday*, I preached at *Redruth*, to another of these overwhelming crowds.

" *Friday*, I preached at *Falmouth*. The people came here from all quarters, both by sea and land. This place is situated on a bay ; one of the finest and safest I have ever seen.

" *Saturday.*—I have preached in this town (*Truro*) at seven o'clock this morning ; and although the hour was so early, yet we had the large chapel nearly full, above and below. To-morrow morning I am to preach at *St. Austell*, about fourteen miles from this place, and

then my *Cornish* work will be ended. You will enquire how I have stood so much work? I have not stood it, for it has nearly killed me: I have almost totally lost my appetite: am constantly feverish, and afflicted with a dry mouth: my strength is prostrated. All these consequences I foresaw; but I found I must either go through all this labor, or have instantly left the county.

“Oct. 22.—I am just come in after preaching here, (*St. Austell*). The crowd was immense. They had just been enlarging the chapel, building a new end and gallery to it. When I was about to take my text, the gallery gave way: the timbers fairly came out of the walls, yet it did not fall down; but the confusion was awful. I was close to the gallery, and distinctly saw the peril; and had it come down, I knew I must have been the first victim; but at least 200 others would also have been killed. I stood in my place; for had I moved, universal terror would have taken place, and many must have fallen victims to an impetuous rush out. The chapel was soon nearly emptied, and no one was hurt. Many came back again, and I preached; but I knew not till the end of the service, all the miracle it required to save us! Then it was found that, owing to the pressure in the gallery, the timbers being too short, had started out from the walls two feet, and the gallery actually shook to its centre, having nothing but its pillars to support it. Our son John being beneath, could see this plainer than I could at the time; and he saw also, that if it fell, he must be killed if he kept his place, which was immediately before the pulpit; but as he knew his father must be the first victim, he resolutely kept his situation, expecting eternity every moment. But enough of this; it makes one's blood run chill. This is the last crowd I ever wish to see.

“The next morning, we set off for *Tor-Point*, crossed the *Tamar*, and landed in *Dock*, where we took up our lodging at an inn; for though we were all invited to a gentleman’s house, yet he was a stranger to us; and, besides, I always feel there is some truth in those lines—

‘ Whoe’er has run earth’s various round,  
Through cold, through hot, through thick, through thin,  
May sigh to think he ever found  
The heartiest welcome at an inn.’

On *Wednesday*, I preached at the large chapel in *Dock*, to one of the finest and most attentive crowds you ever saw. At eight the next morning we set off for *London*, and after having been cooped up in a coach for thirty-eight hours, we arrived safely in Northampton-square, and found all our family well. On *Sunday*, I understand I am appointed to preach in City Road, which is, I trust, the last preaching I shall have to do, till I see you.

Your affectionate husband,  
ADAM CLARKE.”

IN the early part of the year 1820 the *Budhist* priests, having previously and frequently urged Dr. Clarke to permit their admission into the Christian Church, by baptism, earnestly besought him no longer to refuse to them the administration of a rite which they esteemed a high privilege, and for the proper reception of which, they felt no kind of hesitation or fear in their own minds: thus long even had Dr. Clarke hesitated, jealous of being too forward in admitting these young men into the visible Church of Christ, till he should have himself closely

marked their spirit and conduct, and sifted their religious experience to the best of his power. Previously to its administration, Dr. Clarke had exhorted and warned them of the obligation of the new vows they were about to take upon themselves in the rite of Christian baptism : and, in earnest conversation and prayer, commending them, body, soul, and spirit to the Searcher of hearts, on Sunday, May 7th, 1820, after having preached at the large Brunswick chapel in Liverpool, in the presence of hundreds of deeply interested and attentive persons, he solemnly baptized them in the name of the ever-blessed Trinity.

Shortly after this event, it was resolved that the Singhalese priests should return to their own country, and as Sir Richard Ottley was about to sail for *Ceylon* as judge, it was deemed advisable that the priests should take advantage of his company on their passage home. In the latter end of April, Dr. and Mrs. Clarke went up to town, accompanied by the two priests, who took a melancholy leave of Millbrook, never again, in all human probability, to return. Of this they felt painfully convinced, and day after day, as the time for their leaving drew near, they wept, and deplored the necessity for their return : they went from place to place, once their walks, to bid them adieu ; thence into the garden and shrubbery, and then into every room. Stepping back once more to bid a parting farewell to the other members of the family, Dr. Clarke at last took them into the study, when kneeling down, he commended them both with much earnestness to God through Christ ; when the prayer was concluded, covering their faces with their hands, in an uncontrollable agony of grief, they stepped into the chaise which was waiting to convey Dr. and Mrs. Clarke, and themselves, to the London Coach.

In order to accredit these young men, Dr. Clarke wrote

the following Letter in testimony of their good conduct and conversion to Christianity, to which, on the part of Earl Bathurst, was subjoined the annexed testimonial, addressed to the Authorities in their native country.

[*Copy of a Letter from Dr. Adam Clarke to Joseph Butlerworth, Esq.*]

“MY DEAR SIR,

“I THINK I can most safely give the following certificate to the Singhalese in question.

“TO ALL WHOM IT MAY CONCERN.

“Adam Sree Goona Munhi Rat'hana, formerly a Teerunanxie, or High Priest of Budhoo, in the temple of Doodhandhuvé, near Galle, in the Island of Ceylon, was on the 7th May, 1818, with his cousin Alexander Dherma Rama, also a Teerunanxie of the same temple, placed under my care by the Hon. Sir Alexander Johnstone, late chief judge of the Island of Ceylon, in order to be instructed in the Christian Faith; and during the space of *two years*, have continued under my roof, and have given such satisfactory proofs of their total change from every species of idolatry and superstition, and thorough conversion to Christianity, that I judged right, on their earnest application, after eighteen months instruction, to admit them into the Christian Church by baptism, which was administered to them in Liverpool, 12th March, 1820, according to the form of the Established Church of England.

“As they now intend to return to their own land, with the purpose of testifying to their benighted

countrymen, the gospel of the grace of God, I feel much pleasure in being able to recommend them to the notice of sincere Christians in general, wherever they may come; and especially to all who are in power and authority, both in ecclesiastical and civil affairs, being satisfied of the strict morality and loyalty of their principles, and that they are worthy of the confidence of all who may have any intercourse or connection with them.

“ Given under my hand, this 7th of May, 1820.

ADAM CLARKE, LL.D.”

*Colonial Office, May 6, 1820.*

“ SIR,

“ I AM directed by Lord Bathurst to recommend to your particular notice and attention two young Singhalese, who were brought to this country by Sir Alexander Johnstone, and who, having been placed by him under the care of Dr. Clarke, are about returning to the colony with Sir Richard Ottley.

“ Their names are stated in the enclosed certificate which Dr. Clarke has given of their good conduct during their residence with him.

“ Lord Bathurst so strongly feels the advantage which the Singhalese inhabitants of Ceylon may derive from the instruction of any of their countrymen in the Christian faith, by giving a wider range to the dissemination among them of true religion, that he is more than commonly anxious to recommend these young men to your protection; and should Sir R. Ottley be able on his arrival to assure you that their conduct during the voyage has not disappointed the expectations which their previous character has led Lord Bathurst to form, he has desired me to express his wish that they may receive every encourage-

ment ; which you will, I am sure, under those circumstances consider them entitled to.

I have the honor to be, Sir,

Your most obedient humble servant,

HENRY GOULBURN."

The following Letter refers to the circumstance of Dr. Clarke's having been appointed by the Conference to write the Life of the Rev. John Wesley ; but, owing to the withholding of some papers judged essential to the full and perfect execution of the Work, and over which neither the Conference nor Dr. Clarke had control, that Life was never written, though he had made arrangements for fulfilling the request of the Conference, and had collected a vast number of materials, which required but the forming hand to have given life and spirit to a history replete with information, instruction, and importance to the Church of God.

The Letter in question was written by the Rev. Thomas Steadman, Rector of St. Chad's, near Shrewsbury, who had been himself a personal and highly esteemed friend of the venerable Founder of Methodism, and for whom Dr. Clarke entertained sentiments of great regard. The Letter is in reply to an application made to him by Dr. Clarke for any Letters of Mr. Wesley's which might throw light on the subject, or be incorporated in the Work : it is dated,—

*St. Chad's, Dec. 8, 1820.*

"MY DEAR SIR,

"THE enclosed are all the Letters I ever received from Mr. Wesley ; I value them, I cannot tell you how highly ; and glad shall I be if they afford you any service. You

are the fittest man on the earth to write his Life ; and I pray for your health, encouragement, and success.

“ Well do I remember seeing you with Mr. Wesley, when I called upon that good man in Bristol between forty and fifty years ago. Like myself you were then a young man, my junior, as I am this month in my seventy-fifth year. I remember also how much I was taken with you : may our friendship be eternal !

“ Shall I tell you a secret before we part ? If it can be done to your mind, I should wish to have my name, worthless as it is, pass down the stream of time, united to yours and Mr. Wesley’s : being once mentioned, if in the margin, will please and satisfy your admiring and affectionate friend. Begging your prayers,

I am, my very dear Sir,

Your affectionate Brother and Servant,

THOMAS STEADMAN.”

In a Note with this Letter are the subjoined remarks, written by Dr. Clarke :—

“ MR. STEADMAN I met at Park-Gate Ferry, in the year 1811, the first time since the year 1789 that I had seen him, and though both were then old and greyheaded, we at once recognized each other. Should it please God that I write this Life, his name shall stand prominently, not in the margin, but in the text, and I shall think the page honored where it stands.

A. CLARKE.”

For Mr. Thomas Holloway, the engraver of the Cartoons of Raphael, Dr. Clarke entertained a great esteem, and he was in the habit of frequently visiting Dr. Clarke before he left London ; who, if he did not enter into

all the enthusiasm of that gentleman upon the subject, was by no means indifferent to it, as appears from the following Letter, dated,—

*Millbrook, Sept. 28, 1820.*

“MY DEAR SIR,

“I HAVE just received your Letter of the 23d, and, as you request, reply by the first post.

“I am sorry to find that after so much labor, so long continued, and so incomparably directed and executed, there should be yet so little prospect of adequate remuneration. But the times are against every thing in science, art, and common sense. Paul may preach at Athens, and work miracles at Paphos; Raphael may sketch the scenes with a spirit and depth of comprehension to which none but himself was equal; and Holloway and his pupils may lay them on copper, so as to preserve the design, soul, and feeling of the painter; and in execution vastly to surpass every thing hitherto exhibited in the chalcographic art: but who is moved by Paul? who cares for Raphael? and who will do justice to the man who by his inimitable pencil and burin has redeemed from a hastening dissolution, the choicest efforts of his genius, who was, is, and perhaps ever will be, the *prince of painters*.

“But now for the *time* seized by the painter in your Cartoon of Elymas the sorcerer.

“Without preamble, I am satisfied it is the moment in which the Apostle had finished his denunciation, and the mist and thick darkness closed upon the sorcerer. The moment is that of his surprise when this thick darkness fell upon him, before he was able by reflection to judge of the state into which he had fallen; before he was apprehensive of the extent of his misery; and before he was even conscious that he needed some one to lead him. Sudden surprise and astonishment, with the apprehension of dan-

ger, in consequence of his being at that moment plunged into a region of darkness, are to me forcibly expressed by his reclined head, extended arms, terrified fingers, and fearfully advanced right leg. It would be some moments after this, when the yet thrilling authoritative accents of the apostle pronounced him judicially blinded, and reflection would announce to him his helplessness and danger, that he would go about *seeking* *χερσὶν αὐτοῦ* *persons to lead him by the hand*. His present attitude, and the place in which he stands, prove that he has not moved a foot, except the right, which is suddenly extended to encrease the *base* of his figure, the better to preserve the centre of gravity, which without the direction of the eye, cannot be long maintained without greatly extending the base line. A simple experiment will demonstrate this. Place your feet together, and shut your eyes, and you immediately begin to tremble and totter: advance the right leg, and you stand firmly. But to the motto.

It must be in *Latin*, for Raphael and his patron used the *Vulgate* version, and none else: according therefore to the view I have of the moment in which the artist has chosen to exhibit his main action, I would propose,—

*Et confestim cecidit in eum caligo et tenebræ.—ver. 11.*

All this, however, I submit to your far better judgment.

“When my copy is ready, please to send it to J. and T. Clarke, 45, St. John-Square, Clerkenwell, and call on Mr. Butterworth, who will, to my order, immediately pay you.

“Wishing you long life, good health, the peace of God, and just remuneration from the public,

I am, my dear Sir,

Yours truly,

ADAM CLARKE.”

*To Thomas Holloway, Esq., Hampton Court, Middlesex.*

The annexed Letter was written by the Younger Priest, himself, to Dr. Clarke, and is dated,

*Deal, May 22, 1820.*

“ MY DEAR FATHER,

“ I DID write you a Letter at Gravesend—I thought that my last; but now I got time, I write you a few lines more, because I know you very glad to hear how we get on. Our ship did put anchor here two days ago, but I cannot hear from you—but in a few months, I hope you will send me a pleasant Letter to be happy to my heart, and I constantly pray to God for you live long, and be all sort of happiness to you. Dear Sir, believe me, I will work hard: I intend to do ten years’ work in five years, and after that five years, if you live, then I will come and see you; and if you be in Glory before that my coming, then I will not come to England, but I will come to see you in glory. Amen.

“ God be with you, and with your family, because when I rejoice, you was rejoice with me; when I laugh, you did laugh the same time with me; when I question you, you did answer me for all: for these your grand glorious manner, I could not keep myself, because so heavy when I had to leave you.

Sir, I will try to be Englishman long as I live; and if any try to make me Singhalese man, that I not like.

“ Give my love to all: now we are going. Farewell, God bless you, and your family.

Your very humble servant,

ALEXANDER DHERMA RAMA.”

The following Letter was sent by Dr. Clarke to Lord Viscount Sidmouth, relative to an Address unanimously

voted to the *King*, by the Methodist Conference of this year, held in *Liverpool*, July 26.

*Liverpool, July 26th, 1820.*

“MY GOOD LORD,

“It gives me great pleasure to state, and I have no doubt, it will please your lordship to hear, that the ministers of the Methodist’s Societies, collected to the number of between three and four hundred, from almost every part of His Majesty’s domestic and foreign dominions, have, this first day of their meeting, in their seventy-seventh Annual Conference, voted unanimously, a most loyal, dutiful, and affectionate Address to His Majesty ; which I think in the above respects, yields to none that has yet been offered to the Throne : and the disposition and feeling which were manifested on this occasion, together with the numerous speeches of the different representatives of this very large Connexion, were highly honorable to themselves, and their Societies, as they were replete with loyalty and affectionate attachment to His Majesty’s Person and Government ; and give the strongest pledge and proof that their very extensive influence will be invariably and effectually employed to promote in every place, the highest respect to the King, and the strictest obedience to the Laws.

“In such troublous times as these, it will afford your lordship great pleasure to find that His Majesty, and His Government, are so highly venerated and loyally supported by such an immense number of religious people, who hold every thing in abhorrence disrespectful to the Throne, and subversive of the laws.

“As these ministers wish to present their Address in such a way, as may be most effectual to express their duty and loyalty, I, with great submission, beg leave to consult your lordship on the subject.

“ As they find that a deputation from the three denominations of Dissenters, has been condescendingly received by His Majesty, these ministers as not ranking under any of those denominations, standing nearer to the established Church, than any of the others, holding without exception, all her doctrines, venerating her authority, and using her religious service, and consequently, in their own apprehension, not justly denominated *Dissenters*, in any legal sense of the term, humbly wish to be received also by deputation, as they cannot for a moment yield in loyalty and affectionate attachment to the Throne, to any of those who have been thus honored.

“ Should your lordship desire to see a copy of the Address, to know whether your lordship could safely advise these ministers to be thus received ; I shall have great pleasure in transmitting it for your lordship’s inspection. But your lordship will do me the honor to believe, that were I not fully assured of the genuine and proper character of the facts I state, I would not presume to press the subject on your lordship’s notice.

“ As this Conference is now sitting in Liverpool, I shall wait here for your lordship’s reply. And have the honor to be,

My good Lord, your Lordship’s

Most obliged, humble and affectionate servant,

ADAM CLARKE.”

*To the Right Honorable Lord Viscount Sidmouth.*

To the preceding Letter, his lordship sent Dr. Clarke the following Reply.

*Whitehall, August, 1820.*

“ MY DEAR SIR,

“ YOUR Letter of the 26th July reached me in Devonshire. The information contained in it afforded me very great pleasure, though I was previously well assured of the loyalty and firm attachment to His Majesty of those persons, who have afforded a fresh proof of their principles and sentiments, by the Address they have recently prepared to the King. Their influence I know to be extensive ; and I am persuaded that they will employ it for the purpose of encouraging respect for the Constitution, and obedience to the laws. I should address you with greater satisfaction on this occasion, if an opportunity could be afforded of presenting the Address to His Majesty in a manner the most conformable to your wishes, and those of your friends ; but upon His Majesty's Accession it was determined that the mode of receiving Addresses in consequence of that event, should in no way be different from that which was observed on the Accession of His Royal Father ; and this determination has been strictly adhered to, though a deviation from it has been strongly urged from other respectable quarters.

“ But, although under these circumstances, the Address could not be presented to the King on the throne, or in the closet, His Majesty would I am confident receive it at a levee either from a deputation or from an individual, as might be most agreeable to you, and the other ministers of the different societies. Many months, however, are likely to elapse before a levee will be held. If it should be the wish, which I presume it is, that the Address should be presented with as little delay as possible, that

object will be obtained by transmitting it to me ; in which case, I will take the earliest opportunity of laying it before His Majesty, and causing the insertion of it in the London Gazette.

I remain, with great regard, my dear Sir,  
Your faithful obedient servant,  
SIDMOUTH."

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The following letter to the Rev. Mr. Hornby, Rector of Winwick, was occasioned by a letter from that gentleman to Dr. Clarke, on the subject of the Direct Witness of the Spirit, which Dr. Clarke had, in a previous letter, strongly insisted upon as the privilege of all true believers.

*Millbrook, March 19, 1821.*

"REV. AND DEAR SIR,

"I AM just returned to this place after an absence of more than seven weeks. Your letter came during that absence ; and to reply to it, is the very first work I have engaged in since my return.

"In addition to what you found in my papers, permit me to say,—1. I should never have looked for the 'Witness of the Spirit,' had I not found numerous Scriptures which most positively asserted it, or held it out by necessary induction ; and had not I found, that all the truly godly of every sect and party, possessed the blessing,—a blessing which is the common birth-right of all the sons and daughters of God. Wherever I went among deeply religious people, I found this blessing. All who had turned from unright-

eousness to the living God, and sought redemption by faith in the blood of the cross, exulted in this grace. It was never looked on by them as a privilege which some peculiarly favored souls were blessed with: it was known from Scripture and experience to be the common lot of the people of God. It was not persons of a peculiar temperament who possessed it; all the truly religious had it, whether in their natural dispositions sanguine, melancholy, or mixed. I met with it everywhere, and met with it among the most simple and illiterate, as well as among those who had every advantage which high cultivation and deep learning could bestow. Perhaps I might with the strictest truth say that, during the forty years I have been in the ministry, I have met with at least forty thousand, who have had a clear and full evidence, that 'God, for Christ's sake, had forgiven them their sins,' 'the Spirit himself bearing witness with their spirits, that they were the sons and daughters of God.' The number need not surprise you when you learn that, every Methodist preacher converses closely, and examines thoroughly, every member of his societies, concerning the work of God upon their souls, once every three months. This single point of their spiritual œconomy, gives them advantages to know and discern the operations of the Divine Spirit in the enlightening, convincing, converting, justifying, sanctifying, and building up of the souls of men, which no other system affords, and no other ministers in the same degree possess.

"2. We never confound the knowledge of salvation by the remission of sins, with final perseverance. This doctrine has nothing to do with a *future* possession; the truly believing soul has *now* the witness in itself; and his retaining it depends on his faithfulness to the light and grace received. If he give way to any known sin, he loses this

witness, and must come to God through Christ as he came at first, in order to get the guilt of the transgression pardoned, and the light of God's countenance restored. For, the justification any soul receives, is not in reference to his *future* pardon of sin, since God declares his righteousness 'for the remission of sins that are past.' And no man can retain his evidence of his acceptance with God, longer than he has that 'faith which worketh by love.' The present is a state of probation : in such a state a man may rise, fall, or recover ; with this the doctrine of the 'Witness of the Spirit', has nothing to do. When a man is justified, all his past sins are forgiven him ; but this grace reaches not on to any sin that may be committed in any following moment.

3. I rather think it is the privilege of every true believer to have all those destroyed which you call 'infirmities of the flesh,' if by that word you mean any kind of transgression, any improper word, or any unholy temper ; for I have been long taught both by my Bible, and my prayer-book, to request 'Almighty God to cleanse the thoughts of my heart, by the inspiration of his Holy Spirit, that I might perfectly love him, and worthily magnify his Holy Name, through Christ our Lord.' To love God perfectly, is to love him with all the heart, soul, mind, and strength ; and to worthily magnify his name, is to begin, continue, and end every thing, work, purpose, and design, to his glory. This also is another blessing which I am taught to expect from God,—to be saved from all sin in this life ; for the order of the great work of salvation is,—first, Conviction of sin ;—second, Contrition for sin ;—third, Faith in the Lord Jesus Christ, as having been delivered for our offences, and risen for our justification ;—fourth, Justification or pardon of all past sin, through faith in his blood, accompanied ordinarily with the testi-

mony of his Spirit in our hearts, that our sins are forgiven us ;—fifth, Sanctification or holiness, which is progressive, as a growing up into Jesus Christ, our Living Head, in all things ; and may be instantaneous, as God can, and often does, empty the soul of all sin, ‘ in a moment, in the twinkling of an eye ;’ and then having sowed in the seeds of righteousness, they have a free and unmolested vegetation ;—sixth, Perseverance in the state of sanctification—believing, hoping, watching, working, in order to stand in this state of salvation, receiving hourly a deeper impression of the seal of God ;—seventh, Glorification is the result ; for he who is faithful unto death, shall obtain the crown of life. Without conviction of sin, no contrition ; without contrition, no faith that justifies ; without faith, no justification, no sanctification ; without sanctification, no glorification.

4. There is only one thing more which I need to notice. In referring to my own case, you say, ‘ that the degree of sorrow must depend greatly upon the temperament of a man’s own nature, as in my case it did not depend on the degree of actual committed evil.’ This is a most important point, and deeply affects the whole system of salvation. Now, my dear Sir, permit me to say, that deep and overwhelming sorrow, does not depend merely on the degree of actual guilt, but rather on the discovery made by the heavenly light transfused through the soul. Man is a fallen spirit ; his inward parts are very wickedness ; in his fall, he has lost the image of God. Let God shine into such a heart : let him visit every chamber in this house of imagery ; let him draw every thing to the light of his own holiness and justice ;—and, put the case that there had not been one act of transgression ; what must be his feelings who thus saw, in the only light that could make it manifest, the deep depravity of his heart !

“ Sin becoming indescribably sinful, the commandment ascertaining its obliquity, and illustrating all its vileness. He who sees his inward parts in God’s light, will not need superadded transgression to produce compunction and penitence.

“ This was my case. I saw myself in the sight of God a fallen spirit, lying in the wicked one, totally ruined by the fall, needing all the salvation which God, manifested in the flesh, purchased by His agony and bloody sweat, His vicarious and all atoning passion and death. It was from this inward discovery, not from any sense of accumulated actual transgression, that the distress arose which I pointed out in the papers you have read. Oh, may God save me from ever more falling under the power of this death !

I am, with much respect,  
Your affectionate humble Servant,  
ADAM CLARKE.”

Shortly after this, we find Dr. Clarke taking another journey to Ireland, accompanied by his friends Mr. and Mrs. John Forshaw, of Liverpool, Joseph Carne, Esq. of Penzance, and his second son Theodoret.

“ *May 31.*—We sailed this day from Liverpool with an exceedingly fair wind, carried all our sail, had a good breeze all day, but our packet was such a wretched sailer that we only dragged on as if drawn by oxen ; the vessel was also dirty, and in every way inconvenient ; our passengers were of the most motley description ;—Irish laborers, ungentlemanly cabin passengers, profane and unfledged officers, who had evidently only read of battles, but had never seen one, and yet assumed as much military consequence

as if they had fought at *Austerlitz*, or taken a share in the battle of *Waterloo*.

“*June 1.*—This morning we got into *Dunleary Bay*, and as the packet would not have been able to get over Dublin Bar, most of the passengers availed themselves of the boats which came off shore, and thus proceeded to *Dunleary*. Here we landed, after being drenched with a severe shower; our luggage was taken to the custom-house, and there rummaged by a surly officer who tore all the packages to pieces, and even examined to our very slippers, and carefully inspected the minutiae of the shaving apparatus! Being dismissed from this inquisition, we got a sort of covered light waggon, drawn by two horses, into which twelve of us were packed, together with a good deal of luggage, and in about an hours’ time got safe to Dublin, where we were affectionately received.

“*June 2.*—I kept mostly within doors, receiving several visits from kind friends, and several letters inviting me to visit different parts of the country; but not wishing to prolong my stay beyond the time absolutely necessary for it, I shall give them up.

“*June 3.*—This morning I opened the new chapel in Lower Abbey Street: it is a commodious and fine building, which was crowded to excess with a very attentive congregation,—nobility, gentry, and others. I took for the text, Deut. iv. 7—9, which I prefaced with the following propositions. I.—God ever delights to produce the most important, and the most numerous effects, by the simplest and fewest causes. II.—So completely has He conceived His own design in relation to the government and salvation of men, that He has, by His original plans and ope-

rations, pointed out and represented all the succeeding dispensations and operations of His providence and grace ; the former being representatives of the latter. III.—God has ever preserved a people to whom He has revealed Himself, teaching them,—I. The knowledge of Himself. 2. The worship which He requires. 3. The duties built on that worship, and 4. The means by which those duties should be performed.

“ These principles were occasionally referred to during the discourse, which took in, I.—The character of *Moses*, who gave the exhortation. II.—The character of the *Ægyptians*, among whom he had his education. III.—The character of the people whom he led out of Egypt, and IV. What was implied particularly in the exhortation in the ninth verse, ‘ only take heed to thyself, and keep thy soul, &c.’

“ In the course of this sermon, the objection, that *Moses* learnt all his knowledge from the *Ægyptians*, was particularly considered. *Moses* could not have received his correct theological notions from the *Ægyptians*,—for they had no correct theological knowledge themselves ; on the contrary, it is well known that they were the grossest idolaters in the world, worshipping onions, leeks, the scarabæus, the ibis, the dog, the monkey, the goat, and the ox. How then could *Moses* learn from such people the knowledge of the true God ? *Ex nihilo nihil fit*. I then questioned the learning of the *Ægyptians*, as to the extent usually ceded to them : then considered their architecture, and their being unacquainted with arches ; the discoveries of *Belzoni* at Thebes, and the probability there is in the supposition that, the arch he found was of Grecian origin and workmanship.

“ God ever had a typical people whom he made the depositories of His will, and from whom He intended to

convey that light for the illumination of the nations ;—such were the Jews : but they have reprobated themselves, and God has turned to the Gentiles ; and it is probable that the British nation is now His representative people, by and from whom all the nations of the earth are to receive the knowledge of the true God ; in proof thereof, the Bible Societies, and the Missionary Societies, were referred to, and largely insisted on.

“ The essence of the Jewish religion consisted in its sacrificial system : this system was representative of the great Atonement ; on the coming of Jesus Christ, that system was at an end,—His sacrifice for the sin of the world being that which was by these sacrifices prefigured.

“ Such is a brief outline of the discourse : after which, I made a collection for their chapel, which amounted to £140.

“ *June 4.*—We set off this morning in the mail for *Belfast*, being joined by my friend, F. H. Holdcroft, Esq. We travelled through a dreary country to *Drogheda*, and we were annoyed by a multitude of diseased, almost naked, and three parts starved poor, who thronged round the coach on our arrival ; we gave them some silver, and were as glad to be relieved from the sight of their misery and from their noisy clamour, as they could be to receive our little bounty.

“ We arrived at *Belfast*, at nine in the evening, where we were obliged, after travelling over the whole town, to divide into three parties, for want of room : it was with difficulty that we could obtain a sitting-room, in which we could get a little supper together : this being ended, we separated, and each slept as well as he could ; my accommodation being a three bedded top-room, every bed of which was occupied.

“*June 5th.*—Rose pretty early, and secured the *Derry* mail for *Coleraine*. We had on the whole a pretty pleasant journey, and particularly so from *Belfast* to *Antrim*. There happened to be, a very sensible and amiable lady in the coach, and from her I learned, that there is one district on the shore of *Lough Neagh*, where the water is believed to be infallible in the cure of *Scrofula*: this she assured me had been proved by numerous examples: on farther inquiry I found, that this sanative quality was supposed to be possessed by those waters which are most remarkable for their petrific quality: this subject is at least worthy the investigation of the faculty.

“We arrived in *Coleraine* a little before ten, and met, at *Miss Henry's Hotel*, with every accommodation and comfort.

“*June 6.*—According to agreement, we took an early breakfast, and set off to visit the *Giant's Causeway*, which some of our company had never seen. We also visited *Dunluce Castle*, over the narrow bridge to which, my courageous friend, *Mrs. Forshaw*, passed and repassed most heroically.

“Having gratified our curiosity here, we then proceeded by sea, round the *Giant's Causeway*, and round what is called *Plaiskin*, and thus had a full and pleasing view of all the *Basaltic Columns* which face and form this highly interesting promontory.

“The *Causeway* we afterwards examined by land, and saw again what I believe I was the first to discover in the year 1811,—*Basaltic trigons* and *enneagons*—three-sided, and nine-sided columns. There are now in these rocks, or in this *Causeway*, columns, trigons, tetragons, pentagons, hexagons, heptagons, octagons, and enneagons: the trigons, and the enneagons are the most rare: the

pentagons, and the hexagons, the most frequent. After a severe wetting from the rain, and not a little drenching from the sea, we rode to Ballycastle; where we changed our clothes, and got a good night's rest.

*"June 7.*—We rose early this morning, and took a boat round Fair Head, the most astonishing promontory I ever beheld; it is faced by the most gigantic and tremendous Basaltic columns, which arise to the height of 500 feet above the level of the sea: neither pen, nor pencil can trace this case; it must be seen, and that too from the sea, to be properly esteemed and admired, and unless the spectator row close by the land, a great part of the effect is lost. When under these columns, and close in by the shore, they exhibit the highest example of the sublime, and the terrible. Many of the columns are fallen down, and this within a short space of time, and many more will soon follow their predecessors; and much must have fallen, which the sea now covers. I returned from this spectacle, with a mind deeply impressed with the majesty and power of the supreme God.

"In the evening I preached at Coleraine, from 2 Cor. vi. 1. 'Having therefore these promises, &c.'" The service was a solemn one, and I trust the exhortation was not in vain.

"In the way to-day from Ballycastle to Coleraine, a journey of sixteen miles, we stopped at a village called *Moss-side*, to feed our horses; as there was no stable in the place, we fed the horses in the street. Curiosity led me to step into one of the cabins—it was a small one, where I saw nine persons, chiefly young women, spinning, and one reeling the produce of their labor. There was a bed in the place, in which a young lad lay of about fourteen years of age, who had received a hurt in his ankle

several weeks before, and was still confined to bed. On asking them if they all belonged to one family, I was answered 'No.' One who spoke for the rest, said 'We are only neighbours of this poor woman: her son has got a hurt several weeks ago, by which he has been rendered unable to work: our neighbour being distressed, and getting behind-hand, (that is, incapable of maintaining herself and family,) we have agreed to give her a day's work.' They were all spinning as hard as they could, in order to make the most possible profit for the poor family, by their day's work. There was not one of the nine, who did not herself appear to be in the most abject poverty, and they now conjoined their labors to relieve one, who was only more miserable than themselves. This was the finest specimen of philanthropy I had ever seen! I had admired the ruins of *Dunluce* Castle—the wonders of the Giant's Causeway—the impressive appearance of *Plaiskin*—and the sublime grandeur of Fair Head; but all these were lost in the scene now before me: those were the wonders of the God of Nature—these, the works of the God of Humanity and Mercy; and to witness this sight,—the poor laboring for, and in order to relieve the poor, and those to whose poverty, was added affliction, read me a lesson of deep instruction: all was voluntary, all was done cheerfully; and as the day was dedicated to the relief of deep distress, they endeavored to make the most of their charity, by laboring with all their might. Myself and companions said, 'Verily, these shall not lose their reward:' we therefore gave them each a piece of silver, equal to double what they could have obtained by their day's labor at home. We gave some also to the poor woman herself, and to several others who came in to see the strangers from another country; reaping ourselves ten-fold advantage in the high satisfaction we had in viewing this delightful

scene of humanity, in the most diligent exercise for the relief of distress and misery.

“*June 8.*—Mr. Holdcroft, my son Theodoret, and myself, took an inside jaunting car, and went forward to *Garvagh*, about eight Irish miles, the rest of the party having proceeded the evening before to Derry. Here we breakfasted, and designed to have visited the grove, and neighbourhood where my father had formerly lived, and where I expected to see some of my old school-fellows: but upon enquiry, I found that they were all dead, but two, who were removed to another part of the country.

“In *Garvagh*, I found one class-fellow, Wm. Church, Esq., whom I visited, and from him got information respecting most of the rest: one had married unfortunately, and had gone to America—another, and another, were dead: one was killed in a quarrel—a fourth, wearied out with a perverse and iniquitous wife, took poison, and ended his days, &c. &c.: hearing all these things, and that the school-house, in which we had studied, had been pulled down, and entirely destroyed, I gave up my intended visit, and proceeded to *Maghera*. About a quarter of a mile from the town, was situated the house in which I had my first conscious existence; but what was my disappointment, when I found it razed to the ground, excepting a small portion of the wall, just enough to indicate that a building had once been there. My friend, Mr. Holdcroft, took a sketch of what remained, and a few bearings of the scenery. We then went to find the school-house, where at eight years of age, I began to learn from Old Lilly’s Latin Grammar—‘In speech be these eight parts following: noun, pronoun, &c.’ the meaning of which, I found it truly difficult to apprehend. Near to this place, I was born. *Maghera* is situated in the bosom of a vast amphitheatre of mountains,

the principal of which is *Slieu-gullion* on the left, and *Cairntager* on the right : these mountains, and the beautiful well-wooded, and well-peopled vale below them, through which the beautiful river *Moyola* takes its winding and fertilizing course ; form a landscape superior to most in the British Dominions. Of this old school-house, and the surrounding country, Mr. H. also took a sketch.

“ We then proceeded through the vale already mentioned, over the *Moyola*, and so on to *Tubermore*, *Desart Martin*, *Dromore*, and *Magherafelt*. I was surprised on this journey to find my recollection perfect, not only in persons, but in places which I had not seen for more than fifty years, and which I had quitted when a child of nine years of age : even the *mile trust* which divides the road between *Maghera* and *Tubermore*, and which still survives the waste of time, appeared perfectly familiar to me. After staying about an hour here, we took chaise for *Antrim*, thence to *Belfast*, in order to secure the mail for *Dublin*, which we reached in time, and fortunately got three places in it, and arrived, thank God, without any accident.

“ This short journey gave rise to many reflections ; some of a cheerful, many of a gloomy nature. In the first place ;—I observed the women to be in a state of great degradation, the peasantry of this sex almost universally bare-legged and bare-footed, without caps, hats, or bonnets, with a thin, short jacket, or bedgown, and one short petticoat ; and even in this slender clothing employed in the severest labors of husbandry, digging in the stony fields, with the long spade, which they trod with the bare foot.

“ Secondly. Through the county of *Antrim*, especially near the coast, I observed the women to be surprisingly well made, and graceful in their motions, particularly in their walk. Notwithstanding their exposure to the air, their

complexion is in general fine, and their whole deportment exhibits an indescribable natural elegance, unassumed, and unaffected. Their chief personal drawback is their feet, which are very broad, owing to their going barefoot. The foot is here in its natural state, for the purpose of laying firm hold on the ground, and enabling them to walk steadily, or to spring from place to place when necessary : the toes are long and spreading.

“Thirdly. I have said that the female peasantry in Ireland are in a state of great degradation : I have given proofs of this ; but to see this fully we must compare their state with the other sex.

“The men are well enough clothed for their circumstances, all well shod, and with a sort of sur-coat, which when on covers them to the calf of the leg. Of all such coverings and defence, the women are generally destitute, while working in the same fields, and at precisely the same labor, as their fathers and husbands. *He* would do service to humanity, who would excite the tone of public feeling to examine and remedy this dreadful defect.

“Fourthly. The peasantry, without scarcely any kind of advantages, are well bred, and their civility partakes of a politeness which is looked for generally in vain, even in England, among those who occupy far superior situations in life, and have had the advantages of a much better education.

“One day during a storm, my five companions and myself took shelter in a poor cabin, into which we had to stoop much in order to enter. I made an apology for our intrusion : the peasant immediately replied,—‘Gentlemen, you are heartily welcome ; I wish I could accommodate you as you require, but you are welcome to the best that I have.’

“The manner in which this was expressed, the grace of

the body, and stretched out hand and arm while the words were uttered; and the openness of the countenance, while at the same time an indescribable pleasure looked out at the eye, gave us the highest assurance that we were in reality welcome; and that we were considered not as receiving, but as conferring obligation. In short, during the whole of this journey I did not discover a single instance of brutality, rudeness, or ill-manners.

“Fourthly. These simple inhabitants of this Protestant country appear universally happy, and cheerful: they know no better state, and envy has not been permitted to taint the sweets of their contentment.

“Fifthly. But alas! what a different scene do those parts of the country exhibit that are under the influence of Popery. I do not speak through partiality, but challenge the most casual observer to the existence of the fact itself, that those who are under the influence of Popery, and throughout the whole Roman Catholic districts, that the land is ill cultivated, hedges and fences universally neglected, the inhabitants worse clothed, worse fed; discontented, gloomy, and suspicious. But unfetter their minds, educate their youth, and they will soon arise from their present degraded state, and assume their native character; for they are radically the same men, and worthy of a better faith, and a better fate.

“Sixthly. The Irish, as far as my observations have extended, are utterly adverse to improvement in every thing relative to domestic œconomy. They build houses, and for want of due repairs, permit them to fall into ruins: they will suffer the rain to fall upon their very beds, rather than put themselves to the trouble of mending the thatch. When a window is broken, they thrust in a rag, or a whisp of straw; when farther broken, they put up a slate, or thin stone, against the aperture: when farther

broken still, they supply the place of the glass with mason-work : and thus they proceed, till in multitudes of cases not one vestige of the window remains.

“I have remarked this procedure of indolence and carelessness in all its stages. I have seen the windows in the process of gradual abolition ; and in perhaps a thousand cases, I have seen the whole window blocked up, and this even in cabins, and where there was no taxation, and the window was essentially necessary both to the light and comfort of the inhabitants. It is the same with the house itself : if the wall be shaken, it is scarcely ever repaired, and the ruin proceeds, till at length the house falls : hence there are more ruins of houses in Ireland than perhaps in any country in the world. The same reprehensible spirit appears in their clothing : there is no ‘stitch in time to save nine.’ But notwithstanding all these things, it is impossible not to esteem and love this people : their frankness, simplicity, cheerfulness, good nature, friendly disposition, unparalleled hospitality, and enduring patience under privations of various kinds ; together with their love of learning, or rather their desire to learn ; and their hunger after literary information, render them amiable in the sight of all who have any intercourse, or connection with them.

‘ Ireland, with all thy faults, I love thee still !’

“I have already observed that we reached Dublin early, June 9, having gone through a journey of more than 100 English miles, through a mountainous country, in rather less than fourteen hours. My friends in Dublin were all anxious for my arrival, as they had published that I should preach at the new chapel, Abbey Street, on the morning of the next day. I was much indisposed with a cold, but was

obliged to submit : it was no use to say I felt myself unable to undertake the duty, as not one could be found who would go in my place.

“ *June 10.*—My cold was still heavy, but I read the prayers and preached ; the crowd was very great, and we had some of the nobles, gentry, and the learned of the land, as well as counsellors and doctors. I took the subject of the day, ‘ the Promise and Mission of the Holy Spirit,’ from John xiv. and continued my discourse for nearly two hours, during the whole of which time, I had the deepest attention and stillness. I have seldom felt greater power of mind, or capability of easy expression, than while thus shewing the nature and necessity of this heavenly gift ; and in refuting the arguments, brought to prove the infidel and irreligious doctrines of the times. These doctrines I turned to every point of light, and was enabled to refute them at every turn : I believe great grace rested upon all.

“ The great point to be proved, was the connection between heaven and earth ; and in order to this, I proved the omnipresence and all-pervading energy of God, from the doctrine of cause and effect—from the vegetation of seeds—from muscular motion—the circulation of the blood—and from the revolution of the heavenly bodies.

“ That the soul is immaterial, and forms no part of the human body, I proved from the scriptural account of the creation of Adam,—his body being completely formed out of the dust of the earth, in all its organization, before the breath of lives was breathed into it by the Almighty, and in consequence of which, Adam became a living soul, or animated being. Allowing the scriptural account to be true, this argument is sovereignly conclusive. I proved the necessity of the influence of the Holy Spirit to en-

lighten the mind, convict the conscience, shew the nature of sin, the way of salvation by Christ, &c. and explained at large the word *παρακλητος*, which I shewed signified not only a comforter, as we translate it, but also an instructor, a counsellor, a legal adviser, &c.: expatiated on his office in reference to sinners, and the process of his operations on such persons, convincing and convicting them of sin; shewing them the spirituality and holiness of the law which they have broken, the penalty annexed to the transgression, the remedy provided, and the nature of that remedy: the claim a true penitent has on the mercy of God, through the sacrifice of Christ, and the faith which he might exert in reference to his salvation, and then making intercession in Him with groanings which cannot be uttered; and lastly, witnessing with the understanding, that the culprit's sins are forgiven, and the Holy Spirit becoming his sanctifier and comforter.

"I farther shewed how it is this doctrine was not generally received by the world, who are governed by the desire of the flesh, the desire of the eye, and the pride of life; 'they cannot see him,' says our Lord; that is, they will not believe the existence of a thing of which they cannot have palpable demonstration. On this point I argued that multitudes of things are, and must be credited, of which we can have no such evidence; and that if such persons were to refuse to eat, before they could comprehend the manner in which the aliments were received into their stomachs, in order to nourish their bodies, they would never eat more.

"The residence of the Divine Spirit in the Church of God—'He dwelleth with you;'—and His in-dwelling in the souls of true believers—'He shall be in you,'—were the concluding topics of this discourse.

“ *June 11.*—I have to-day received a kind note from my old friend Alexander Knox, Esq. late private secretary to Lord Castlereagh, which after immediately answering, I went to the house of my friend F. H. Holdcroft, at the *Black Rock*, about four miles from *Dublin*, and proceeded thence to *Dunleary*, where they are forming a breakwater and a pier, of strong and large blocks of granite, which are raised from a neighbouring quarry. I am informed that in some of these blocks they find crystals of beryl, and of garnet ; one of the former I have procured. I broke several stones with my hammer, but was not so fortunate as to meet with any of these crystals myself. This being a holiday, many idle disorderly people from the city had come down to the *Black Rock*, and to *Dunleary*, and made much noise and confusion. It was rather late as I walked out to the gate to observe their conduct, when a tall man, not very well clothed, and about half intoxicated, came forward and accosted me in Latin, I answered him in French, he replied in French, and I answered him in Irish ; he replied in Irish, and I answered him in Arabic, and here the cross questioning ended ; he then spoke in Irish, and I bade him good night in Latin, and retired within the gate : he wished to follow, but I prevented him ; he then exhausted the whole vocabulary of French execrations upon me, and crowned them with what he could find of the same sort in Latin. I stepped out to him, and put a piece of silver into his hand, and his curses were immediately turned into blessings, and he very politely returned me many thanks in Latin. So, out of the same mouth proceeded blessings and cursing.

“ *June 12.*—Took an early breakfast at Mr. Holdcroft's, threw myself on the outside of one of the common jaunting cars, and came into *Dublin*, where I found my friends,

who had made an unsatisfactory excursion to Derry and *Lough Erne*. We then mutually agreed to abandon our projected journey to *Powerscourt*, the *Dargle*, and *Arklow*, and to regain our own country as speedily as possible.

“ *June 13.*—Spent most of this day in writing letters, and paying a few visits previously to our departure for England, which we expect is to take place to-morrow morning by the Belfast steam-packet, for Liverpool. May God grant us His presence and blessing.

“ *June 14.*—Sailed this morning at half-past eight from Dublin, and came on prosperously ; the day was beautiful ; and those who were not indisposed, enjoyed the transit greatly. From *Holyhead*, which we nearly approached, we sailed down all the Welsh coast, very near to shore, and had fine prospects of all that could be seen. Our packet was literally crowded with passengers, and we had a bugle, clarionet, and great drum, which by the music produced on them, relieved the tedium of the passage. In the evening I saw the sun set in the west, and the full moon rise in the east about the same time : the sight was very beautiful.

“ *June 15.*—This morning at half-past two, our packet came to anchor at Liverpool, near the pier head. An officer inspected our baggage with promptitude and politeness ; we got on shore, took a short repast at my friend Mr. Comer's, entered our chaise, and about half-past six o'clock, got to Millbrook, where, I thank God, I found all my family in good health. Thus have I crossed the channel twice ; gone through a considerable part of Ireland, particularly the North, and got back to my own habitation in one fortnight, from the time I left it. Many

mercies I have had during my travel, and many dangers I have escaped ; for all which, I praise God, through Jesus Christ. Amen.

ADAM CLARKE."

Upon the return of Dr. Clarke to Millbrook, he again diligently applied himself to the prosecution of his Commentary, deeply anxious to bring it through the press, feeling that the labor of thought it required, and the research which the nature of the work demanded, were highly injurious to his health ; and the public were frequent in their enquiries and eager in their solicitude for its completion. It had now been several years in progress, and much remained yet to be done ; but such a work must be the labor of time, and admitted not of hasty or inconsiderate dispatch.

But to these labors were added extensive letter-writing. Perhaps few persons ever had a wider or greater correspondence, literary, social, and religious ; and though so far removed from mere callers, his house was seldom free from company ; and this also trenched upon some of the hours of his study ; since to make every one within the sphere of his influence happy, was essential to his own comfort. The hospitable sociality of his disposition was on all occasions in constant exercise. This is exemplified in the following few lines addressed to his sons :—

*Millbrook, July 21, 1821.*

"DEAR LADS,

"WE have had a grand feast on the occasion of the Coronation. We brought all our tenants together, even to the least of their young children ; and gave them a dinner. They ate a world of beef, pies, puddings, and cheese, besides half a bushel of currants and cher-

ries. To all our work-people I also gave a holiday, and paid each his day's wages; and when all was over, I gave every child a penny—all above eight years old, a sixpence—and to every grown person, a shilling. We sang and prayed, and afterwards I dismissed them. They were as happy as they could be. Our Union Jack was flying all day. At sun set, we struck our flag; and heartily prayed morning, noon, and night, for the King."

On the thirteenth of July of this year, Dr. Clarke was elected a member of the Royal Irish Academy: an honor peculiarly agreeable to his feelings, as it proceeded from his own countrymen; and he knew also that on the same list were enrolled some of the highest and best names of that country.

Towards the close of this year, Dr. Clarke yielded to the earnest solicitations of the Methodists of Epworth, in Lincolnshire, that he would go and preach for their chapel; and as it was especially endeared to him, as the birth-place of the great Founder of Methodism, he the more readily assented to their request. An account of this visit is detailed in letters to his youngest daughter.

*Epworth, Sept. 18, 1821.*

"MY DEAR MARY ANN,

"YOUR mother and I, continuing our first intention of visiting Epworth, the rectory of the venerable Samuel Wesley, we set off in a chaise from Rochdale. The day was cloudy, the wind high and drying. Through all the country the people were busy with their corn, turning it to the wind, or lading and carrying it home. We had eighteen miles to run on a perpetual flat, and about ten miles of the road almost totally unfrequented, except by

the carts and waggons of the farmers : no coach, and rarely a chaise, ever passes this way.

“ We arrived at Epworth at one o'clock. It is a long, mean, straggling village, without symmetry or form, and in itself wholly uninteresting.

“ We were kindly received at the house of Mrs. Wilkinson, where every attention was shewn us ; and were soon informed that the Rev. Mr. Nelson, Rector of Wroote, and Curate of Epworth, had been to inform young Mr. Wilkinson, that ‘ hearing Dr. Clarke was about to visit Epworth, he supposed that he would like to see the parsonage-house which had been built by old Mr. Samuel Wesley, and that he should have much pleasure in shewing it to him.’ When we arrived, Mr. Wilkinson sent a note to the Rev. Gentleman, informing him of our being in *Epworth*; upon receipt of which he immediately came down to my lodging.

“ We proceeded to the parsonage : I trod the ground with reverence, and with strong feelings of religious gratification. After having introduced your mother and myself to his lady and daughter, Mr. Nelson led us into every room and apartment of the house up and down. I was greatly delighted. The house is a large plain mansion, built of brick, canted roofed and tiled : I even looked out upon the leads. It is a complete old-fashioned family house, and very well suited for nineteen children. The attic floor is entirely from end to end of the whole building. The floor itself terraced, evidently designed for a repository of the tithe corn, and where it would be preserved cool and safe.

“ Having ended the examination, which took up some considerable time, we were shewn into the parlor, when the clergyman began some literary conversation, particularly relative to the nature, structure, &c. of the He-

brew language. Here your poor father was perfectly at home, and I spoke on the subject for nearly an hour; the Rev. Gentleman looked pleased and expressed the sentiments of high gratification, shook me heartily by the hand, and said he was obliged by our visit: we were not wanting in polite acknowledgments, for we really felt ourselves obliged, as well as highly delighted. We then proceeded to the church: this revived my reverential feelings; it is simple, very plain, and clean. I went to the Communion Table, which is the same as in Mr. Wesley's time; and I ascended the pulpit; and while kneeling on the bass, pronounced to all that were below, these words—*'He that believeth on the Son of God, hath the witness in himself.'*

“Having looked a little about on all things, we went into the church-yard to see a Sycamore tree, which was planted by the hand of old Samuel Wesley: it is large; I measured its girth—it was exactly two fathoms in circumference: I brought away a piece of the outer bark: the tree is become hollow at the root, and is decaying fast:—it is well grown, and fowl of many a wing have lodged under its branches: it has shot out strong and powerful boughs; some of which have already dropt off, and after a few more years, it will have neither root nor branch. We marked also, old Mr. Wesley's tomb-stone. With the whole of this visit, your mother and myself were highly pleased.”

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[*To the Same.*]

*Nottingham, Sept. 21, 1821.*

“I WROTE to you, my dear Mary, from Epworth, and shall continue my account. I preached at Epworth on the

morning of the 19th for their chapel, and Mr. Atherton again in the evening of the same day : owing to the farmers and peasantry being engaged in getting in their corn, the congregations were not large. After the evening's Sermon, I administered the Sacrament to about 150 communicants. The people all appeared pleased and edified ; a more genuine, simple hearted, affectionate people, I have rarely seen ; your mother was quite delighted with them : being a sort of islanders,—for their place is in the island of *Axholme*, and their town far removed from any other,—they are so circumstanced, that they can have but little intercourse with their more refined, but distant neighbours : they have but little polish, but no boorishness in their manners : they appear to possess great good nature, simplicity, and sincerity, together with much humility ; and their universal and singular modesty, gives a tone, and strangely speaking energy to their whole conduct. They retain the manners of the better part of the peasants of 200 years ago. I shall not soon have so much solid satisfaction among any people. I did not tell you I had got a pair of fire-tongs, which had belonged to old Mr. Samuel Wesley, and which were bought at the family sale : there is also an old clock, which I rather think I shall have, and for which I left a commission. It is one of the old school, pulls up with a string, and goes (when it can) twenty-four hours at a time. One of the friends had sawed me off a small part of one of the branches of the sycamore tree, which I mentioned in my last, and which I shall carefully bring with me. Another friend presented me with a drawing of the church : another has given me a nice view of the parsonage-house : I have also got an extract from an ancient Terrier, which minutely describes that old house, which was burnt down about 1700. That which now stands, is the second house which old Samuel Wesley

built; for his house was twice burnt down. It will surprise you to hear, that their ancient parsonage-house, in which old Samuel Wesley himself lived, and in which several of their children were born, was constructed of timber and mud, and plastered without, and covered with thatch.

“We left Epworth yesterday: properly speaking, we had no road for upwards of forty miles, but travelled through fields of corn, wheat, rye, potatoes, barley, and turnips, often crushing them under our wheels. In all my travels, I never saw any thing like this: I feared we were trespassing, but the drivers assured us that there was no other road. At a place called *Retford*, we dined: the whole day was thoroughly wet, and we much feared being benighted in passing over the forest of *Merry Sherwood*; for, although we could not expect to meet *Robin Hood* himself, or *Little John*, *Will Scarlet*, nor *Arthur a Bland*; yet we knew they had successors in the country, who might take our property with less ceremony, less politeness, and much less consideration: for *Robin* and his men often stripped the rich, that they might clothe the poor. However we got safely into Nottingham before night-fall.

“With love from your mother,

I am, your affectionate father,

ADAM CLARKE.”

It will not surprise the Reader, that Dr. Clarke should feel something of enthusiasm on his visit to the birth-place of the Founder of Methodism, to whom and to whose System, he was so warmly, so devotedly attached, through so many years of weal and woe. As a man, as a divine, and as a philanthropist, he held Mr. John Wesley in the highest rank of mortals; and his personal kindnesses to

himself, had superadded to all the other claims on his respect and admiration—the character of friendship, or rather that of the dutiful regard of a son, for a father; which sentiments he ever cherished, and was on all occasions as alive to Mr. Wesley's honor, as if he had actually borne that endearing relationship. No wonder then, that we hear him say, he trod with reverence the scene of Mr. Wesley's entrance on that life, which was destined in the progress of time, to be so entirely devoted to the well-being of his fellow-creatures; and which he held each day, as if in the hollow of his hand, ready to offer it up, should it have been permitted by the Father of Spirits, to have fallen a sacrifice to the prejudices and passions of men.

On his return to Millbrook, Dr. Clarke thus wrote to his youngest son, then at Cambridge, respecting the prosecution of his studies :—

*Millbrook, Nov. 27, 1821.*

‘ MY DEAR JOSEPH,

“ IN reference to your studies, I wish you to get all that is classical in your University courses ; but I wish you to take *Arabic* and *Persian* with Professor *Lee* ; as to *Hebrew* it would be loss of time to study it there. There is not, perhaps, a man in your college who understands it better than your father ; and, I am sure, none that can pronounce it better. I consider *Persian* and *Arabic*, as opening more sources of information than any other languages in the universe. All that remains of *Greece* and *Rome*, which is really worthy of being known, has been published either in English or French. There is no store-house there to be unlocked ; and when a man understands Greek and Latin well enough to relish the beauties of the poets and historians in those languages,

I think the hair-splitting business of verbal criticism on Greek and Latin words, on mendings, and measures of corrupt readings, will amount to extremely little in the sum of human knowledge ; there are men who are usefully thus employed, but another path is *your* useful course.

“ The Persian and Arabic contain immense treasures yet unlocked, and will pay interest of ten thousand per cent. to those who labor in their acquisition. In this study you are continually treading on new ground : a new world is open to your view, producing new images, and new ideas ; and through the whole a new system of knowledge, ornamental, delightful, and truly profitable. Were I to go no farther than my own large stock of Persian and Arabic MSS., what a store-house of excellencies do they contain ! I say, then, avail yourself of Professor Lee’s assistance, and remember an Arabic proverb : ‘ Partial knowledge is better than total ignorance : he who cannot acquire all that he would, should be careful to get all that he can.’

“ Present my kind respects to Professor Lee, and tell him how much I rejoice in his honor and prosperity.

Your affectionate Father,

ADAM CLARKE.”

Dr. Clarke had often and long expressed a strong desire for all his children to meet together once more under the same roof with himself and Mrs. Clarke : but their varied circumstances and engagements often interposed to prevent this desirable meeting from taking place : each year since their encreased separation it had been afresh proposed, and hitherto as frequently disappointed.

The subject being again revived, he thus wrote to his sons in London respecting it.

Millbrook, Nov. 24, 1821.

“MY DEAR LADS,

“THERE is a great deal of anticipation here, concerning the projected general meeting of the family at Stourport. I must own I have few sanguine hopes, nor would I now leave home, but on the condition of meeting *all* my children, and should I once more get all my family about me ; as common sense would dictate that in all probability it would be the last time that we should thus meet, I should earnestly wish that some solemn act should stamp the meeting. I do not mean that we should meet in gloom :—No, I will be as cheerful, and as happy with you as I can be ; but I wish us all to act like a patriarchal family of old, *et cum Deo inire Fœdus* : to take a covenant with God, which shall put us all in an especial manner under his protection.

“What should this covenant be ? A very simple service, yet one on which my whole heart is bent ;—*that we all receive the Sacrament of the Lord's Supper together*. I have thought much of this lately, especially since I wrote the closing scene of old Samuel Wesley's Life ; when *in extremis*, he ordered all his family to gather round his bed, and receive the Sacrament with him, using our Lord's words, ‘ With desire have I desired to eat this last pass-over with you before I die.’

“Now, we could all go together to the church, and get the clergyman to deliver it to us ; Father, Mother, John, Theodore, Anna Maria and Rowley, Eliza and Hook, and Mary Ann, and Joseph : this would be to me the happiest day of my earthly existence, and I have no doubt that God would crown it with an especial blessing, and would from that hour take you all into his more es-

pecial care and protection. There is a mighty available-ness in this kind of covenant-making : whatever, and whosoever is thus given to God, he interests himself in reference toward for ever : it is his own way, and this is one grand and especial use of the Lord's Supper. Some of my children have not entered into the Lord's Covenant, and it is often to me a great and oppressive grief of heart : let me then thus glory over you all, and my sun will set with fewer clouds after having had this Divine satisfaction.

"I am, my dear Lads, Your old, nearly worn out, affectionate, deeply affectionate Father,

ADAM CLARKE."

It was during Dr. Clarke's visit to Stourport, on the occasion of the Family meeting, that he wrote the following Letter addressed to the Earl and Countess of Derby, in consequence of the marriage of their daughter Lady Mary Stanley to the Earl of Wilton. The Letter is dated,—

*Stourport, Worcestershire, Dec. 21, 1821.*

"MY GOOD LORD AND LADY,

"WHEN the public papers announced the union of your most amiable daughter, Lady Mary, with the Earl of Wilton, from my high esteem for your noble family I felt a strong inclination to congratulate you on the occasion, and to declare how much I felt interested in the welfare and happiness of all its branches : but the fear lest this might be considered as making too free, and presuming too much on the attention by which I had been honored by your Lordship, Ladyship, and Family, caused me to lay aside my pen : but the valued present of game from *Knowsley-Hall*, and the arrival of Bride-Cake last evening, which has been sent after me to this place, have

evidenced too much kind attention on the part of your Lordship and Ladyship not to encourage me now to perform what respect and esteem had previously dictated.

“ If, when utterly unknown to the Knowsley Family, I felt a part of that stroke, which, while it added another inhabitant to heaven, was at the same time an afflictive dispensation to tenderly affectionate parents and relatives, I must now feel, unless strangely altered, gladdened with the intelligence that the breach is thus made up by the addition of this nobleman to the family, in the relation of *Son*.

“ The amiability of Lady Mary’s character, disposition, and the highly finished yet condescending politeness of her manners, together with her strongly marked reverence for God and every thing sacred, have often made her the subject of most pleasing conversation at Millbrook ; and we have thought how happy must that man be to whose hand the Divine Providence should consign that of your excellent daughter.

“ The consummation so devoutly wished, has in due time taken place, and myself and family have the honor to add our most cordial congratulations to those of the numerous relatives and friends of your noble house, and our earnest prayers to the God of heaven, that this union so auspiciously commenced, may proceed under his especial benediction, and have all its issues to his eternal glory, and the encreasing felicity of the parties, through every period of their earthly progression, and in the interminable beatitudes of the world to come. These devout and fervent wishes stand equally distant from compliment—which it would ill become us to use ; and from flattery—which could not be received ; and are the free and spontaneous

emotion of hearts, which while they wish well to every human family, are particularly interested in behalf of the noble family of Knowsley, and of all those who are related to, or connected with it.

I have the honor to be,  
My good Lord and Lady,  
Your humble, grateful, and obedient servant,  
ADAM CLARKE."

To this communication, his lordship sent the following Reply.

*Eaton Hall, Dec. 25, 1821.*

"DEAR SIR,

"YOUR very kind and obliging Letter was put into my hands yesterday, as I was just setting out for this place, and I take the earliest opportunity, after having seen my daughter, of conveying to you the united grateful thanks of herself, Lady Derby, and myself, for your congratulations upon her marriage, and for the warm interest you take, and the fervent wishes you express, for her happiness both in this world and the next. I am happy to assure you, that as far as human foresight can extend, there is every prospect of all our wishes being realized in both respects. The marriage is founded upon mutual affection between the parties, and meets with the fullest sanction and approbation of all connected with, or related to either of them; and I trust that the fear and love of God, which has hitherto been the guide of their conduct, will not leave them, when they are experiencing such fresh, and gracious marks of his favor and protection: I am sure you will add your prayers to ours, that this may be the case.

"Let me again entreat, that you and all your good

family, will accept our best thanks for all your kindness,  
and that you will allow me to subscribe myself,

Dear Sir,

Your much obliged, and faithful humble servant,  
DERBY."

The Reader will be pleased to peruse the following  
Letter from Adam Munhi Rat'hana, one of the Singhalese  
priests, dated

*Colombo, Dec. 19, 1821.*

" MY DEAR FATHER,

" HERE I am comfortable and happy ; however I will  
tell you my good generally. Since we sailed from Eng-  
land, we have every Sunday read prayers, and sometimes  
had a Sermon ; every morning and evening we have met  
in Sir Richard Ottley's cabin to read the Bible and pray,  
indeed, sometimes, bless God, some of the other passen-  
gers have joined. We have three Sundays had the Lord's  
Supper, indeed my mind sometimes rejoice concerning  
my soul.

" Every day, Judge Ottley order us to go to him, for  
our improvement ; indeed, by his teaching, we have got  
great knowledge—also, he is very kind to us. Your book  
teaches us great knowledge : he talks to us out of it, and  
my mind is greatly satisfied with him all the time. I now  
better understand what you wrote to us in your little  
book, (*Clavis Biblica*),\* and I am now sorrowful in

\* A Tract written by Dr. Clarke for the instruction of the Singhalese  
Priests, and subsequently published, under the Title of "*Clavis Biblica* ;  
or, a Compendium of Scriptural Knowledge : containing a General View of  
the Contents of the Old and New Testaments : the Principles of Christianity  
derived from them, and the Reasons on which they are founded : with Di-  
rections how to read most profitably the Holy Bible. Originally drawn up  
for the Instruction of two Teerunaxies, or High Priests of Budhoo, from  
the Island of Ceylon."

my mind, when I read your excellent teaching, seeing my great danger of everlasting death, but I have often after reading, much satisfaction in my mind: you have done great kindness to me, and I feel much as I can for your sake.

“ On the 30th of October we arrived at Colombo; the governor very kind to me, and put me under Rev. Dr. S——, who came from England, colonial chaplain; with him I study Christian religion, and I hope in a very short time I will be able to preach the salvation of the Lord Jesus Christ. When I was with you, I told you I wish to have some power to preach the Gospel to Heathen people; my wish, I thank God, He was done for me, and I have now exceeding happiness in receiving this great blessing, and in seeing my welfare in this respect. My dear father, I will never forget you: you cut me some of your hair, and when I think of you, I take it in my hand, and seeing that, my mind is full of sorrow, wanting you. Hereafter I hope you send me your likeness; what you have done for me makes me feel highly, and my daily prayer is for you and your family.

I am, dear Sir,

Your obedient servant,

ADAM MUNHI RATHANA.”

END OF VOL. II.













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